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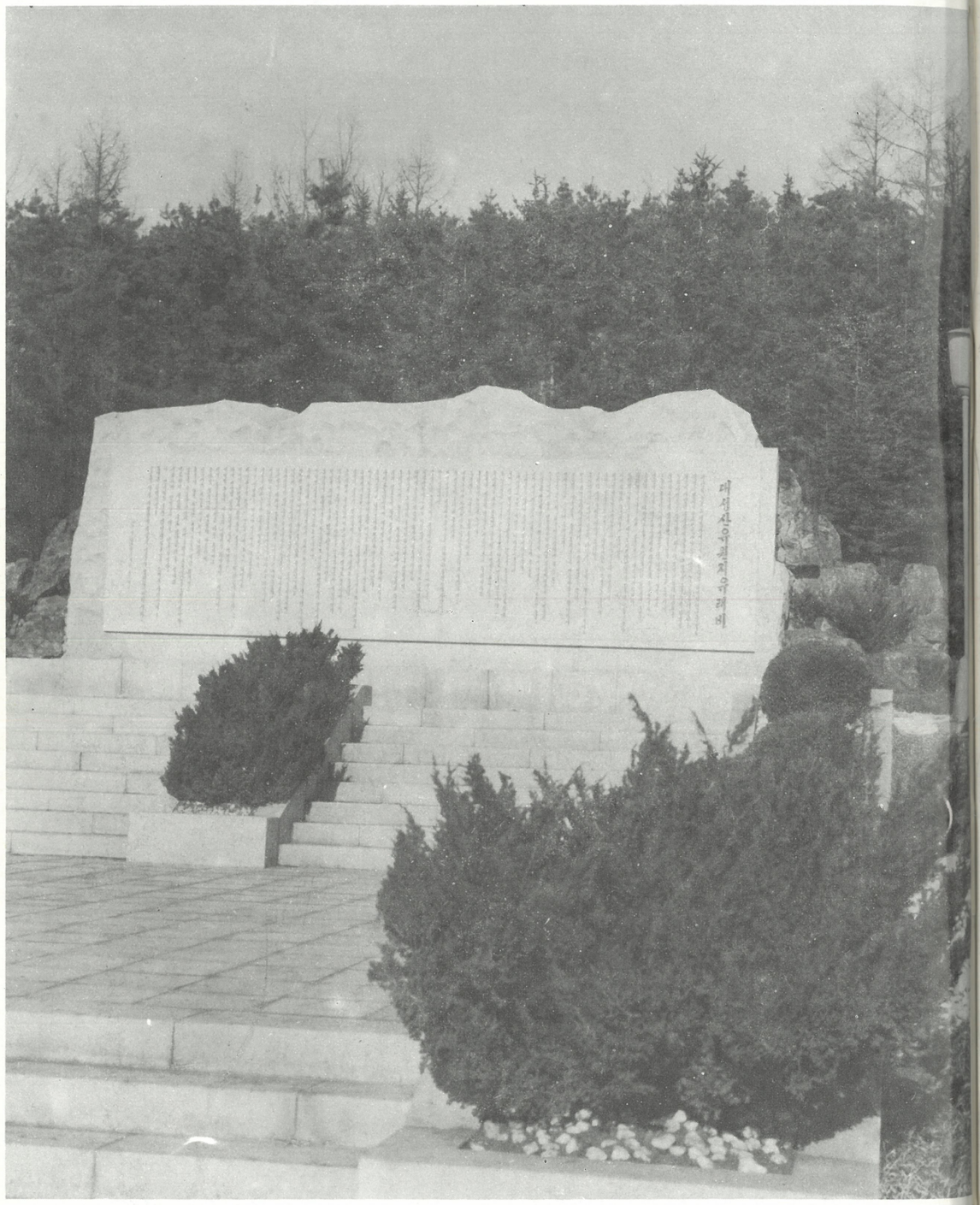


THE GREAT LEADER COMRADE KIM IL SUNG GIVING ON-THE-SPOT GUIDANCE TO THE CHIMCHON COOPERATIVE FARM IN HWANGJU COUNTY

The platform of the National Congress on Agriculture held in the presence of the respected and beloved leader Comrade Kim Il Sung

National Congress on Agriculture

In the presence of the great leader Comrade Kim Il Sung, the National Congress on Agriculture was held from January 23 to 27 in Pyongyang, the revolutionary capital.

The Congress was attended by 15,000 people: managerial chairmen, workteam heads, active farmers and tractor drivers of cooperative farms and secretaries of the *ri* primary Party organizations, three-revolution team members dispatched to the countryside, functionaries of state-run agricultural enterprises and state industrial enterprises serving agriculture, functionaries of provincial, city and county Party and government bodies and agricultural guidance organs, functionaries in the fields of agricultural science and education and leading functionaries of central organs.

The recent Agricultural Congress held amid the great interest of the entire people throughout the country summed up the brilliant victory gained on the agricultural front last year and the proud results of the Juche-based farming methods and discussed the fighting tasks to bring about a fresh upsurge again this year in agricultural production and the whole socialist rural construction.

The great leader Comrade Kim Il Sung deeply analyzed the present state of our agricultural development and the actual requirements of the overall socialist construction and made a highly important speech which would serve as a guiding compass in hastening the complete realization of the rural theses by more vigorously pushing ahead with the three revolutions in the countryside—ideological, technological and cultural, and in raising agricultural production to new heights and attaining the grain production goal of 8,800,000 tons and then the goal of 10,000,000 tons through the strict application of the Juche-based farming methods and the powerful support of the entire Party, the whole country and all the people to the countryside.

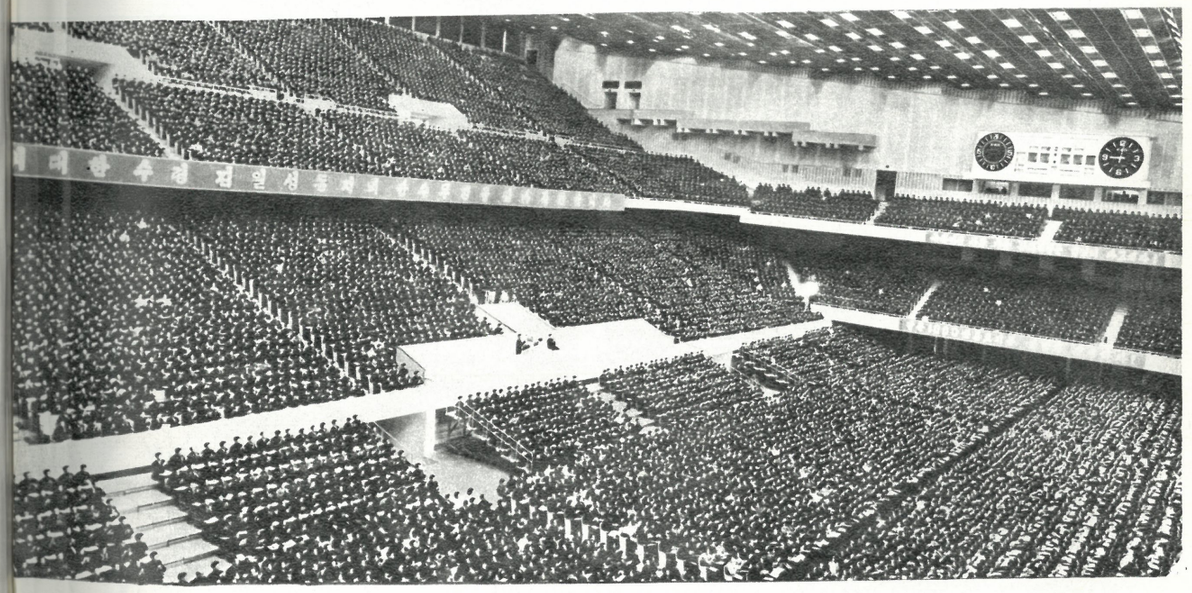
In the whole course of the Congress the entire attendants clearly saw every moment the uncommon leadership ability of the great leader Comrade Kim Il Sung who leads our revolution and construction to steady advance and upswing by clearly pointing out the direction and targets of new fighting, who finds with clear insight scientific solutions to all problems by keeping in touch with the realities and the mass of the people and organizes great operations, great battles in succession, and who skilfully enlists the wisdom and strength of the popular masses in the struggle by the original method of guiding them to understand and have conviction. And they were deeply convinced that there is no impregnable fortress when they faithfully follow the great guidance of the respected and beloved leader.

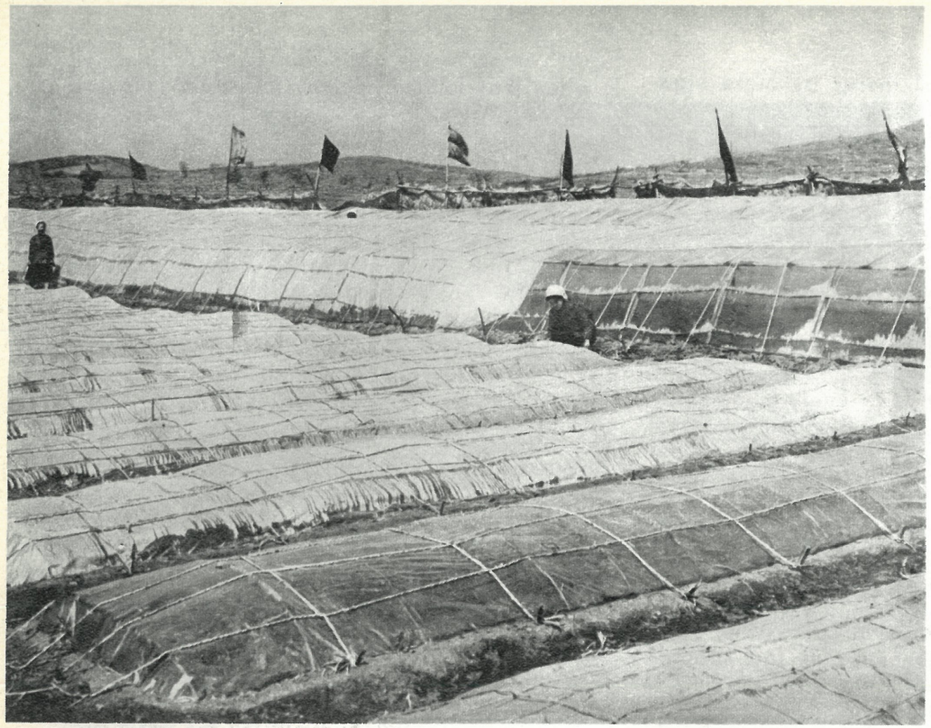
The recent National Congress on Agriculture personally organized and guided by the respected and beloved leader was a great congress to study the most superior and original, great Juche-based farming methods—doing farming in our own way in our own land and reaping bumper harvest every year—and a great demonstration of the unchallenged vitality of our agriculture which greeted a new era of scientific farming based on the Juche-based farming methods, of our socialist agricultural system.

Indeed, the Congress was a congress of victors which summed up with high pride the brilliant achievements made on our agricultural front and a historic congress which laid a solid groundwork for gaining another greater victory on the agricultural front— attaining the grain production goal of 10,000,000 tons.

The entire attendants had a deep faith in fresh victory and made a firm determination to thoroughly implement the highly important instructions of the great leader given at the Congress and attain without fail the grain production goal of 8,800,000 tons this year.

The attendants of the National Congress on Agriculture





Cold-bed rice seedlings are raised carefully

The socialist cooperative fields seething with farming preparations

Better fertilizers are sent to the countryside

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FRONT COVER: Bright is the future of the new generation

INSIDE FRONT COVER: The monument erected to commemorate the great favours of the respected and beloved leader associated with the Taesong-san recreation ground

INSIDE BACK COVER: The production of various excavators increases daily at the Rakwon Machine Factory

BACK COVER: Moran-bong Hill in April

Era of National Prosperity and Flourish Opened by the Great Leader Comrade KIM IL SUNG

1

Today our people are enjoying unprecedented national prosperity and flourish.

All people do fruitful work and vigorously move ahead, fully enjoying true political freedoms and rights and a bountiful material and cultural life in their rich and strong, ever-prosperous country.

Town and country are full of happy laughters and resounding hopeful songs and are pervaded with strong revolutionary spirit.

Our people, robbed of their country by the foreign aggressors, had suffered sub-human treatment and humiliation in the past under the colonial yoke. But, through their bloody and arduous struggle they have built a paradise for themselves in this land which they had longed for.

Our people can all lead a bountiful and cultured life, free from exploitation and oppression, in their rich and strong, ever-prosperous country, because they enjoy the sagacious guidance of the great leader Comrade Kim Il Sung whom they have as the sun of the nation for the first time in the history of thousands of years.

Our people owe their national prosperity and flourish and all their happiness to the socialist system established by the great leader.

The respected and beloved leader Comrade Kim Il Sung said:

"Our socialist system is the most advanced social system where the working masses are masters of everything and where everything in society serves the working masses." (Kim Il Sung, Selected Works, Eng. ed., Vol. VI, p. 327.)

Our socialist system is a social system where the working people, makers of history and the driving force of social development, are masters of the state and society and enjoy all material wealth. All our state policies are geared to the interests and happiness of workers, peasants and other working people and all the wealth of society is dedicated to the promotion of their welfare.

Our socialist system is a genuinely democratic system that guarantees in practice the

political rights and freedoms to the workers, peasants and other working people.

The working people, who were formerly held in bondage without any rights, are now free from all exploitation and oppression and participate directly in state administration and politics as the masters of the state power and conduct free socio-political activities as members of political parties and public organizations.

Under the brilliant guidance of the great leader our country has been turned into an ever-prosperous mighty socialist state, independent, self-supporting and self-defensive. Our country was a backward colonial agricultural state and then it was reduced to heaps of cinders in the three-year war. Such a country has become a socialist industrial state with a powerful heavy industry, a modern light industry and a developed agriculture.

Today our economy is a powerful socialist independent national economy that has all necessary branches and makes proportionate development on the basis of modern technology and develops independently in any adverse conditions, relying on its own solid raw material base.

In the past even farm implements could not be produced properly in our country. But today our strong independent heavy industry amply produces metal and chemical goods and building materials on its own.

Especially, the machine-building industry made signal progress and manufactures various large-size machines and equipment and precision machines, individual machine units and pieces of equipment and complete sets of equipment for modern factories.

Light industry developed rapidly and is fully satisfying on its own the demand of the people for all consumer goods ranging from cloths to articles of cultural use.

With the progress of the rural technical revolution and the strict application of the Juche farming methods the new age of agricultural industrialization and modernization has come and our agriculture yields rich crops every year, free from the influence of the cold front. In spite of the world-wide economic upheavals and bad weather, our economy is developing steadily at a high rate on a sound basis.

During the Six-Year Plan, our industrial production grew by an annual average of 16.3 per cent and grain output reached the level of 8.5 million tons last year over the 8-odd million-ton level of 1976, a record year in history.

The material and cultural life of the people is improving rapidly and the living standards of workers, office employees and peasants are rising equally and speedily and the difference in the living conditions of the urban and rural population is being nearly eliminated. The taxation system has been abolished completely and the people freed from tax burdens once and for all and bus and water services introduced successfully in the countryside and TV service throughout the country.

Under the wise guidance of the great leader, a defence system involving the entire people and the whole country has been firmly established with the People's Army at the core and our country has a powerful self-defence potential. Our people were robbed of their country in the past, because they had no army of their own to defend their country. They will never repeat such a bitter history.

The great leader Comrade Kim Il Sung brought about the brilliant efflorescence of education and science, and literature and art.

Today, in our country the rising generation accounting for a half of the population get education at state and public expense and the entire people study without letup. We boast of a large army of one million intellectuals trained and the most advanced universal 11-year compulsory education is in force and all preschool children are nursed and educated in nurseries and kindergartens. Science and literature and art are in brilliant bloom, contributing to the forward movement of society.

With the ideological revolution mightily progressing, the ideological-spiritual qualities of the people have changed radically. The entire people are armed with one idea, the Juche idea, and united and rallied steel-strong around the respected and beloved leader Comrade Kim Il Sung. The boundless loyalty of our people to the great leader and the political and ideological unity of the entire people is the chief factor that has made our people a most powerful and dignified people as today and the source of strength which has led to the steady prosperity and development of our society.

Indeed, our country has wrought tremendous changes in political life, the economy, education, culture and in the spiritual and moral qualities of the people.

The entire working people, as the masters of the country and of their own destiny, are leading a fully independent and creative and worthwhile life in the ever-prosperous socialist paradise where everyone is free from worries about food, clothing and shelter and education of children and medical treatment and free from taxes and lives long in good health.

2

In the past the Korean people, robbed of their country by the Japanese imperialist aggressors, wandered between life and death. But they have now achieved national and class liberation and taken a sensational leap to national prosperity. They owe this entirely to the wise leadership of the great leader Comrade Kim Il Sung.

The great leader, who early started out on the road of revolution, fathered the immortal Juche idea and illumined the road of the Korean revolution with its bright rays, and led the anti-Japanese revolutionary struggle to victory, making long, long marches through fire and snowstorm, and completed the historical cause of national liberation.

This brilliant victory paved the way for the Korean people to see in the new era of national prosperity and flourish.

After liberation, the great leader founded the Workers' Party of Korea and the Democratic People's Republic of Korea without delay and carried out successfully the anti-imperialist, anti-feudal democratic revolution in the northern half of the Republic. He led the people to victory in the Fatherland Liberation War against the armed invasion of the foreign imperialists and upheld the independence and honour of the country and demonstrated the heroic stamina of the Korean people. After the ceasefire, he carried out the socialist revolution on a full scale and set up the most advanced socialist system free from exploitation and oppression in a short time.

The great leader shaped original lines and policies of socialist revolution and construction with brilliant wisdom and scientific penetration, fully reflecting the requirements of the revolutionary development and the aspiration of the people, and thoroughly implemented them with an unyielding will and extraordinary revolutionary sweep.

All the lines and policies worked out by him—the line of giving priority to heavy industry with the simultaneous development of light industry and agriculture, the line of building an independent national economy, the line of socialist industrialization, the policy of building a socialist national culture, and the line of three revolutions—are the most revolutionary and scientific lines and policies, which enabled us to convert Korea, once a backward colonial agricultural state, into a powerful socialist state of independence, self-support and self-defence with a solid independent national economy, a developed socialist national culture and a strong defence potential in the shortest time.

Unprecedented national prosperity and flourish we enjoy today is a priceless revolutionary gain won through the acute struggle against the class enemies of all hues.

In every period and stage of revolutionary development, the great leader made a correct calculation of character and tasks of the revolution, the prevailing situation and the balance of forces and formulated the targets of struggle properly and indicated the concrete direction and ways of struggle, so that we could vigorously expedite the building of socialism, sweeping away all class enemies and the old and backward in good time.

He always gave priority to the ideological revolution and led all the working people to firmly arm themselves with the Juche idea and fight stubbornly for the revolution with an uncompromising spirit against the class enemy, an unwavering spirit of fidelity to the revolutionary principles and an indomitable fighting spirit.

The great leader also led them to firmly adhere to the position of Juche, the revolutionary principle of self-reliance.

He guided our people to smash relentlessly the schemes of the flunkeyists, dogmatists, who did not believe in our people's strength but looked only to others, and get over all difficulties and make uninterrupted leap and innovations in the revolution and construction with our own efforts, techniques and materials, highly displaying the revolutionary spirit of self-reliance.

Under the wise guidance of the great leader, flunkeyism and dogmatism which were eating away the independent consciousness and creativeness of the working people and doing serious harms to the revolution were overcome in good time and all kinds of demons wiped out, and a steady upsurge took place in the socialist construction.

The great leader Comrade Kim Il Sung strictly followed the revolutionary mass line in order to bring about national prosperity and flourish for our people.

In the period of the anti-Japanese revolutionary struggle he established the brilliant tradition of the method of mass guidance based on the revolutionary mass line, and applied it to the new realities of socialist construction, created the Chongsan-ri spirit and Chongsan-ri method, generalized it and guided our functionaries to faithfully follow it.

The prosperity and development of the nation and the country are the valuable fruition of the untiring energetic on-the-spot guidance of the great leader.

The great leader cleared up the truth of Juche that the masters of the revolution and construction are the masses of the people and they are also the motive force of the revolution and construction and always mingled with the people to give them strength, courage and wisdom and energetically roused them to the revolution and construction.

In the course of his on-the-spot guidance, he sparked off the Chollima Movement and mass innovation movements including the machine-tool multiplying movement, created the Chongsan-ri spirit and Chongsan-ri method and established the Taean work system and the new system of agricultural guidance.

Also in the course, modern factories and fields and orchards yielding bumper crops appeared.

As the great leader Comrade Kim Il Sung leads the revolution and construction from victory to victory, our people could usher in the era of national prosperity and flourish for the first time in the history of thousands of years.

In the future too, our people will have respected and beloved Comrade Kim Il Sung as their great leader forever and bring about the eternal prosperity and development of the nation and the country and posterity and achieve the country's reunification and the nationwide victory of the Korean revolution.

From the Immortal History

"LEGENDARY HERO, THE SUN OF THE NATION"

A Great Man for the Country Has Appeared

"Kim Song Ju is not an ordinary pupil": "A great man for the country has appeared."

These stories about the great leader Marshal Kim Il Sung were widely circulated among our people like a legend already in his childhood.

The Marshal grew up in a strained revolutionary atmosphere, following the course of his parents' revolutionary activities fraught with danger. He fully experienced the sorrow of a stateless people and acquired the qualities and lofty characters a revolutionary should have.

From his childhood he had a marvellous memory.

One day in his childhood he learnt by heart a speech prepared by his father and made it before the Ponghwa-ri people in Kangdong County.

His passionate speech laying bare the crimes of Japanese imperialism and rousing the people to a powerful anti-Japanese struggle touched the hearts of the villagers and won their great admiration.

That day the villagers lavished their praise and blessing upon him from the bottom of their hearts, placing great expectations on him.

Whenever someone despised Korean students, the future Marshal never tolerated it, however trifling.

The young Marshal went from Mangyongdae to Chunggangjin where his father lived. He stayed there for some time. One day the son of a Japanese trader despised Korean school boys, calling them "senjin" (Korean).

Angered at this, the future Marshal gave him a good lesson and told the boys in easy-to-understand terms that the Japanese imperialists were our people's enemy who invaded our country and they should not be despised by the aggressors.

When the young Marshal was attending the Pataokou Primary School, the son of a reactionary Chinese policeman nicknamed "daddy-longlegs Chiang," counting on his father's "government post," heaped unbearable insults upon Korean school boys, calling them "stateless boys."

The future Marshal taught him a good lesson and actively sided with the Korean boys.

The young Marshal thought much.

What a disgrace statelessness was! His heart was fit to break and he felt a stabbing pain in his heart, at the thought that the Korean children were despised and maltreated because they were deprived of their country and that not only children but also all Koreans were so.

He felt a bitter sorrow for the heavy misfortunes and sufferings of the Korean people and realized keenly that unless the Japanese imperialists were expelled from Korea and the lost country regained, the Korean people would not be able to banish their sorrow of lost nationhood.

His lofty patriotism can be seen in his composition entitled "Patriotism" which was written in the Pataokou Primary School:

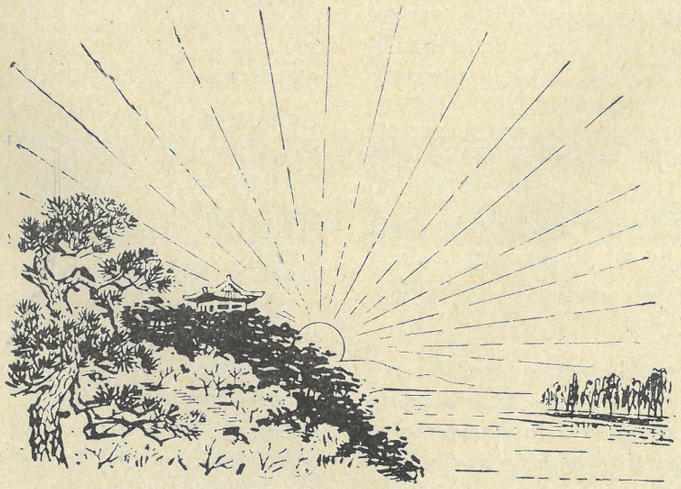
A man must do many things for his existence. The noblest thing of all is to serve his country and people. It has been said from old times that stateless people are little better than a beast. It, therefore, is an honour and duty for us to build our country and work in the service of the people.

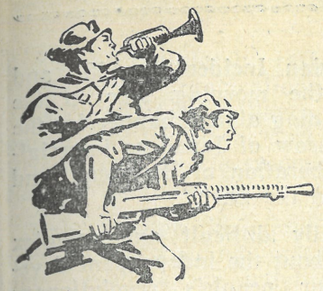
Already in his boyhood, the Marshal had such a noble spirit that ordinary people could hardly have, such a lofty patriotic spirit to devote himself to his country and people.

The stories about these historical facts gradually spread from the school to different places and gripped the hearts of the people.

People proudly said: "Kim Song Ju is not an ordinary pupil"; "A great man for the country has appeared"; and "A juvenile revolutionary has emerged."

As you have seen above, the great leader Marshal Kim Il Sung was dearly loved and respected by our people in his teens and was growing up to be a revolutionary leader.





Proclaiming the Birth of the First Revolutionary Armed Forces

On April 25, 1932, the great leader Comrade Kim Il Sung, the sun of the nation and the legendary hero, proclaimed to the whole world the birth of the Korean People's Revolutionary Army (Anti-Japanese People's Guerrilla Army), the first revolutionary armed forces of our country, in Antu.

On the historic day the bugle call announcing the formation of the KPRA reverberated loudly through green-wooded hills in Antu.

A red flag was waving in the spring breeze over a hill.

The respected and beloved leader Comrade Kim Il Sung, a tall, bright-eyed, young general in his twenties, was standing at the head of the ranks of strong men clad in clean grass-green uniforms and firmly holding revolutionary arms in their hands.

He made a historic speech "On the Occasion of Founding the Anti-Japanese People's Guerrilla Army" at the ceremony to found the Anti-Japanese People's Guerrilla Army.

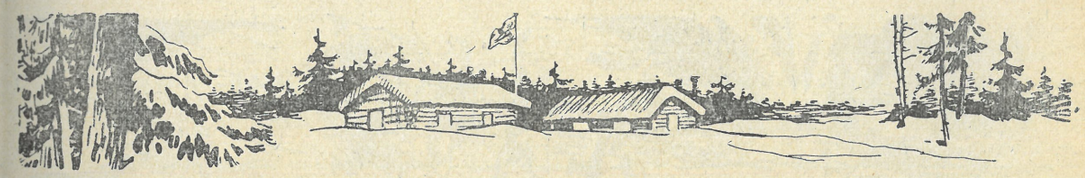
The great leader Comrade Kim Il Sung said:

"Today we are organizing an Anti-Japanese People's Guerrilla Army in order to crush the brigandish Japanese imperialists through an armed struggle and achieve the historic cause of national liberation."

The KPRA created by the great leader was the first revolutionary armed force which was guided by the immortal Juche idea and struggled to put it into practice; it was a genuine army of the working class, an army of the people, which was made up of the finest sons and daughters of the workers and peasants and maintained the ties of kinship with the people.

It was not merely a combat force fighting the enemy, Japanese imperialism, in arms, but was also a propagandist and organizer that educated the masses of the people and organized and mobilized them in the struggle. Furthermore, it was a true proletarian internationalist revolutionary army that contributed to the world revolution through the victory of the Korean revolution.

The founding of the KPRA, the first Juche-type revolutionary armed forces, was a great proclamation of Korea to counter the counterrevolutionary armed forces with the revolutionary armed forces for the first time in the history of the national-liberation struggle in colonies; it was our people's solemn declaration of war with the



vicious Japanese imperialist aggressors.

Through creating the KPRA and organizing and waging an anti-Japanese armed struggle the great leader raised the Korean people's national-liberation struggle and the Korean communist movement to new heights.

The creation of the KPRA gave joy to the Korean people and it was their great national pride and boast.

The great leader made incomparably painstaking and exhaustive inquiry and guided the struggle with an uncommonly high art of leadership from the start of his revolutionary struggle to the establishment of the first Juche-type revolutionary armed forces, himself pioneering the way of the difficult, complex and arduous Korean revolution.

Basing himself on the Juche idea, he clarified that the armed struggle was the only way to the liberation of the colonial nation and set out the line of anti-Japanese armed struggle at the Chialun Meeting in the summer of 1930.

After he put forward the policy of waging an anti-Japanese armed struggle with guerrilla warfare as the main form, the great leader energetically pushed forward preparations for the creation of the revolutionary armed forces, overcoming all manner of difficulties and ordeals, in order to materialize the policy.

In the article entitled "Kim Il Sung's Flexible and Heroic Activities" of "A Short History of the Korean Revolutionary Movement Abroad" published in south Korea in December 1945, its author wrote:

"He (the great leader—Ed.) cultivated energy on the vast Liaoho plain (Wuchiatzu) and hardened his body with the waves of...the magnificent Sungari River. He... broke the long silence...with the outbreak of the Manchurian Incident in 1931 and appeared like the morning star in the eastern sky, holding aloft a banner for the complete overthrow of Japanese imperialism and the liberation of the weak and small nations in the East."

It was a really difficult and complex task to bring about the independent development of our people's revolutionary struggle.

The participants in the early Korean communist movement were not rooted among the masses and occupied themselves in factional activities entirely alien to the revolution. They threw Korea touched with flunkeyism into a great ideological confusion and bound her more tightly in the shackles of dependence.

The way to save the Korean revolution from crisis and raise it to new heights was to be found nowhere.

The great leader explored the new, unique way of the Korean revolution, rooting up the deep-seated evils and foul practices which had hurled Korea into such an ideological and political chaos and working out the new line and methods of struggle, the new strategy and tactics of the revolution, through his deep thinking, inquiry and struggle.

He brought up young Communists of a new generation untouched with the old evils, arousing independent and creative spirit in the masses of the people who had been in slumber for thousands of years.

He readily travelled hundreds of *ri* on foot and worked as a hired hand to train one or two young revolutionary core elements, confident that the ranks of new young revolutionaries equipped with the Juche revolutionary world outlook would grow to be an invincible army of men beyond count. In order to build up such

ranks, he ceaselessly restored destroyed revolutionary organizations in spite of the enemy's strict surveillance and persistent pursuit and turned the dark wards of Kirin Prison into the classroom for the education on the Juche idea.

Only through his great struggle and unusual, outstanding, seasoned and energetic revolutionary activities, the revolutionary banner of the KPRA could fly, brightening the dark sky in the 1930s and shedding the undying rays on human history.

In the invincible dignified revolutionary ranks in the Antu forest on the birthday of the KPRA were men of the Korean Revolutionary Army who had carried out admirably the worthwhile missions given by the great leader, vigorous members of the Young Communist League and the Anti-Imperialist Youth League and workers and rural youth whom he had brought to class awakening.

On the historic day there were no broad square, military band and show of amazing modern weapons in Antu as are usually seen in founding the army. The KPRA men's uniforms and arms were so simple and were hardly to be seen in any other new-born armies.

Their military knowledge and science were never higher than any other armies'.

But they had a great thing any other armies could not have. It was the noble revolutionary world outlook—noble ideal and aspiration, correct viewpoint of and attitude towards matters. And they were a glorious army under the command of the great leader who equipped it with such a world outlook.

The great leader ushered in a new revolutionary era, the great Juche age, leading this army across steep mountains and through ordeals.

Our revolution, which made a new start with the formation of the Down-with-Imperialism Union, entered a new stage to regain national sovereignty, achieve the country's independence and bring about class emancipation by countering the armed enemy with arms through the anti-Japanese armed struggle.

The anti-Japanese armed struggle to drive the ferocious Japanese imperialist aggressors out of colonial and semi-feudal Korea and attain national and class liberation asked for working out independently the line and methods of struggle, the strategy and tactics of the revolution.

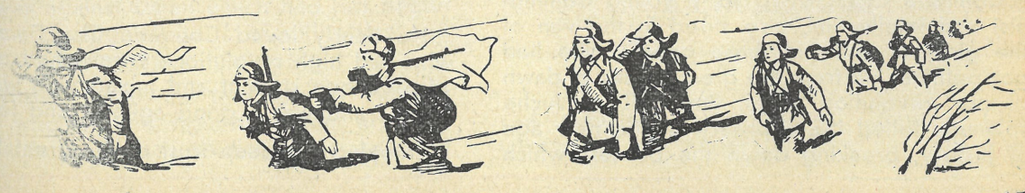
It was the most arduous in the world history of war, because it was waged without state and regular army support and the enemy was Japanese imperialism armed to the teeth.

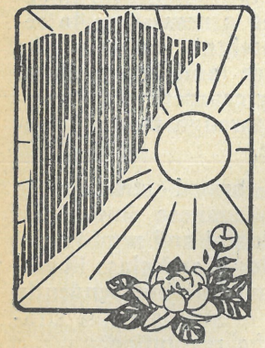
But the great leader Comrade Kim Il Sung, the ever-victorious iron-willed brilliant commander, reared the KPRA to be the ranks of Juche-type revolutionaries closely armed with the unshakable faith that one is the master of one's own destiny and one is fully capable of hewing out one's destiny, through his wise and seasoned leadership, making long, long marches through fire and snowstorm.

The glorious ranks, the ranks of Juche-type revolutionaries, have today grown to be the ranks a hundred times or a thousand times bigger, which are mightily advancing quickly towards the final victory of the revolution as a broader and gigantic stream.

Today our people greet the Korean People's Army Day. The Korean People's Army, an heir to the glorious revolutionary traditions of the KPRA, has grown to be an invincible army.

Only victory and glory are in store for the proud ranks of faithful soldiers marching under the wise guidance of the great leader.





Eternal Love (1)

—A Legend-like Story of Eternal Love for Comrade Cha Gwang Su, An Anti-Japanese Revolutionary Martyr, and His Daughter—

A Soldier Who Was Gone at Dawn of the Revolution

The story dates back some half a century.

After the successful conclusion of the arduous expedition to South Manchuria which was the first severe trial for the young Anti-Japanese Guerrilla Army (AJGA) only a few months old, the great leader Comrade Kim Il Sung heard an unexpected and heart-breaking news from an orderly of a unit operating in East Manchuria. It was that Comrade Cha Gwang Su died a heroic death, leading his small unit in a fierce engagement with a Japanese imperialist aggression army unit at a place between Antu and Tunhua in July that year.

His eyes were full of unspeakably painful sorrow. He had dearly loved him and expected much from him. This beloved soldier of his had gone never to return!

Comrade Cha Gwang Su, a young Communist and intellectual, also stood in the van of the glorious ranks of those people who had got political life from the great leader at dawn of our revolution when the bell of Juche solemnly tolled the approach of the new age of history, breaking down the barriers which had kept the masses of the people in the shroud of darkness for thousands of years, and were fighting for the victory of the Korean revolution, ready to devote their youth and lives if necessary.

The great leader Comrade Kim Il Sung said: **"Comrade Cha Gwang Su was an intellectual and fought together with us in the first days of the revolutionary struggle."**

Born into an extremely poor family, he did hard labour from his childhood and studied a social science under adversity. As all other young people who wanted to make a revolution did, he looked up to the solemn declaration of Juche made by the great leader in Huatien in the autumn of 1926 as the beacon of hope, as the guiding star.

A great number of young people came from Korea, Manchuria, the Maritime Province of Siberia and Japan, to fight under the guidance of the great leader. Comrade Cha Gwang Su was one of them.

The great leader readily accepted him as a member of the glorious Down-with-Imperialism Union.

He dearly loved Comrade Cha Gwang Su who had high revolutionary zeal, had nothing of a college student and mixed well with the masses and was a good agitator and lecturer.

Enjoying the deep trust of the great leader,

Comrade Cha Gwang Su worked as a leading member in the underground organizations in the early days of our revolution such as the Down-with-Imperialism Union, the Anti-Imperialist Youth League, the Young Communist League of Korea, and in the Korean Revolutionary Army.

He was also one of the first commanding personnel of the Korean People's Revolutionary Army (KPRA).

After its founding the AJGA made an expedition to South Manchuria. During the expedition he was separated temporarily from the great leader.

The great leader left him behind with his small unit for him suffering illness.

The great leader paid deep attention to the health of his beloved soldier. But he did not take care of himself and he himself stood in the van of the arduous and difficult expedition, in the course of which he had to cross jagged and steep mountains and go along the road entirely new to him. Comrade Cha Gwang Su was moved to tears by the warm love of the respected and beloved leader and made a firm determination to repay his deep trust with loyalty, and advanced in the direction of Tunhua, feeling it bitterly reluctant not to be with the great leader even though temporarily.

But now he had gone never to return. Who knew it?

He was one of the revolutionary comrades who, in reflection of the ardent hope of the people that the great leader would be the bright sun of Korea, called him Comrade Kim Il Sung, the sun of the nation, for the first time.

He was fired with a noble desire to be loyal to the great leader for life and liberate the country and put into practice the ideal of the Down-with-Imperialism Union under his wise guidance, even going through fire and water.

The soldier who fought heroically with such a beautiful desire fell in the first battle in the great war against Japan which had just begun after overcoming all sorts of difficulties and ordeals at its dawn.

His sorrow over the loss of the reliable soldier who was his right-hand man at dawn of the arduous Korean revolution was so great that he could not sleep and eat.

Nearly half a century has passed since then.

In the course of the protracted and arduous revolutionary struggle to build a paradise for the people on this land which had been trampled down and in which age-old backwardness had prevailed, the great leader has experienced numberless difficulties and hardships and pains. But he has never forgotten each of his men who died for the revolution and has always spoken of them. Painful thought especially of Comrade Cha Gwang Su has never left his mind.

In November 1966, the great leader received a woman who had been taught by Comrade Cha Gwang Su at the Samgwang School in Kuyushu.

The great leader told her about Comrade Cha Gwang Su, saying: You must remember Cha Gwang Su well! He died in the year after we began to fight together in mountains. He taught well.... He was gone. He was a theoretician and it is sad that he should have died....

Out of a single desire to relieve the great leader of his pain a functionary traced all rumours to look for relatives of Comrade Cha Gwang Su and learned that his native place was Ryongchon, North Pyongan Province, went there and inquired about them.

As the saying goes: "Mulberry fields turn into a blue sea," the place where Comrade Cha Gwang Su's house had stood turned into a field and his acquaintances had already died. And he could not even find a clue.

Was it quite impossible to find the beloved soldier's flesh and blood?

The concern of the great leader deepened as the days went by.

For Nearly Forty Years with a Photograph

A miracle of great love! Comrade Cha Gwang Su was known to have no child. The

great leader was heartily sorry about this. To his utter surprise, however, there was a posthumous daughter to Comrade Cha Gwang Su who died without knowing her birth. Comrade Cha Gwang Su married in the course of the revolution and as soon as he married he parted with his beloved wife, who gave birth to his daughter three months before he fell in a hard-fought battle.

His daughter was born in the merciless world without knowing who her father was, and soon lost even her mother and was left alone. For nearly 40 years she remembered only the name of her father and did not know what her father was.

Cha Yong A, daughter of Cha Gwang Su, has now a happy home in Central District, Pyongyang. She had been cared by her grandmother on her mother's side after the death of her mother. After her grandmother's death she left a small house, whose location and address she could not remember, to wander about without any destination one cold and bleak winter day, carrying with her a small bundle.

The small dark-blue bundle—it was all that was left by her parents—contained suits of her father's old clothes and a coin-size photograph of her father whom she had never seen.

Cha Yong A, daughter of a known revolutionary, had miraculously survived under the care of the grateful people who sympathized with revolutionaries until Japanese imperialism was defeated and the country liberated. Before the country's liberation she had to live escaping the eyes of the Japanese imperialist policemen everywhere she went, because they were suspicious of her as she had no "copy of her family register." She could not play heartily outside like other children and had to live like a bird in cage. Whenever she felt sad over her miserable lot, little Cha Yong A would take out secretly her father's photograph and see it. Then she would weep, crying to her father's photograph which made no answer: "What are you, papa? Why should I always be unfree in this way? Papa, pray come to me even once and tell me about you...."

The photograph was the only thing in the world with which she could share all her sorrows.

The great leader Comrade Kim Il Sung, the sun of the nation and the legendary hero, led 15 years' heroic anti-Japanese armed struggle to victory and liberated the country. Liberation carried happiness to Cha Yong A who had been subjected to maltreatment for many years.

In the bosom of the fatherland liberated by the great leader she enjoyed all happiness making up a hundred and one times for what she could not enjoy in her sorrowful childhood.

She graduated from schools and launched into society, and became a happy mother of four children.

She had grown up in the merciless world without enjoying the warm love of her parents in the past. So she raised her children in this grateful world, making them want nothing in the world, pouring even the parental love she could not enjoy in the past into them.

As they got happier, her children grew up and she grew older, the memories of her bitter past revived more frequently and she missed her father more badly.

She had kept the small photograph of her father dear in purses attached to her clothes from her childhood until she was 40 years old.

Whenever she saw a happy family having parents or her children growing up happily, she felt her breast, in which she kept the photograph, fit to break.

They said that her father died for the revolution, but she didn't know what her father was.

Her children's generation came and they asked her about their grandfather. But she could not answer.

She felt her heart bleed whenever she thought that she could not do her duty as daughter and as mother. She only thought that no one knew about her father.

Little had she thought that the great leader had been looking for her so impatiently with loving care.

In 1956, while she was in a foreign country together with her husband, she had the honour of having a photograph taken together with the great leader on a visit to that country.

At that time the great leader said that Sun Hi, Cha Yong A's little daughter who was standing in the front row to have a photograph taken, looked charming and even lifted her into his arms.

But Cha Yong A could not tell him that she was daughter of Cha Gwang Su, because she did not know about her father.

Time flew by and her father's photograph was discolouring and the ties of blood between a revolutionary fighter who died at dawn of our revolution and his daughter were getting more and more obscure.

Time and generation went by and rivers and mountains changed. Though, never changed the love of the great leader who looks after all our people day and night, carrying their destinies on his shoulders. With such unchanged love he finally found the only daughter of his beloved soldier.

(To Be Continued)

Li Jong Ho

A Large Cargo Ship Launched

Workers in the shipyard where Comrade Kim Dong Sok works built and launched another 20,000-ton cargo ship "Chongchongang."

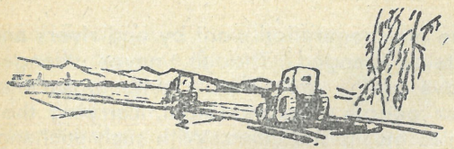
It was made with their efforts and technique and domestic materials. All its processes are worked by telemechanics. They built it in a short time. It is a proud product of their inexhaustible creative passion.

Extending Electrified Railway

The electrification project of the Tanchon-Komdok railway in South Hamgyong Province was completed and opened to traffic.

The huge project, which would have taken more than 2 years, was carried out by the devoted efforts of railway constructors only in 8 months.

Switch over to electric traction makes it possible to fully meet the increasing transport needs in this district including the Komdok and Ryongyang Mines and improve culture in railway.



Story about Unforgettable Day

On April 15, 1954, 24 years ago, after the ceasefire, the respected and beloved leader Comrade Kim Il Sung visited Hwangdong village, Pansok-ri, Taedong County, South Pyongan Province.

The entire Korean people who won in the Fatherland Liberation War were significantly marking their greatest national holiday with boundless reverence for and gratitude to the great leader. But, that day, the great leader went to the village still lying in war ruins, anxious about the life of peasants after the war.

Towards sunset peasant Choe Jae Hui was in the house next door. Informed by the Party cell chairman that an honoured guest was coming to his home, he was back home right away. When he was hastily tidying up the room with a throbbing heart, a ringing voice called from outside: "Is there master in?" Soon the door was opened and the fatherly leader came into the room, saying "Good afternoon."

His visit was so unexpected that peasant Choe Jae Hui was at a loss what to do, beside himself with joy.

Only after the great leader sat on the rush-mat in the cold place of the room away from the fireplace the peasant took down a clean blanket from the chest. He, smiling, pulled the peasant's hands and seated him next to himself and asked him about his family's living conditions.

At the happy news of the fatherly leader's arrival, village peasants rushed to see him.

That day the great leader had a heart-to-heart talk with the peasants, asking them about their living conditions and kindly telling them what to do to live better.

With fatherly love he inquired a peasant woman, whose husband had been killed by the enemy, the US imperialists, about her living conditions and asked her to tell him whatever was needed for her life. He inquired young people if they read newspapers and said he would see that more copies of papers were sent to them. And he asked girls whether they needed dyestuffs, saying that girls in other places wanted them.

His love and care for the villagers, warmer and deeper than their parents', moved them to tears.

He said that they should organize an agricultural cooperative and that he would see that tractors and fertilizers would be sent to them so that they could work joyfully with ease. Then he told them to plant hills with an orchard, raise ducks in ditches around paddy fields so that they might eat fruits and meat and eggs.

Meanwhile, it got dark. Leaving the village, the fatherly leader earnestly told again the Party cell chairman and peasant Choe Jae Hui to become the master of the village and organize a cooperative and work well, warmly shaking hands with them.

That night, after the great leader gave them on-the-spot teaching and left the village, they could not sleep with great joy and excitement.

They organized a cooperative at once in their village and began to march along the road of new life.

On the morning of that day the fatherly leader visited the newly-organized cooperatives in Samjong-ri, Chunghwa County, and the Chunghwa Farm and pointed out the way our countryside should follow. In the afternoon he came to the Hwangdong village, anxious about the life of the peasants who had not formed cooperatives.

It was not his first on-the-spot guidance to the Hwangdong village. In the early spring of 1946, the year after the country's liberation, he visited the village and taught the people there how to carry out the agrarian reform and kindly consoled an old man who had had illness in a prison of the Japanese imperialists.

Stories about the fatherly leader's untiring efforts to provide our people with joy and happiness are too many to tell.

The respected and beloved leader Comrade Kim Il Sung said:

"...I want to pass all my life among the people as their faithful servant. Nothing is more honourable than becoming a faithful servant of the people."

Under the great leader's wise guidance and deep concern our countryside made signal progress and underwent radical changes.

The people of the Hwangdong village say in unison:

The house visited by the respected and beloved leader on April 15, 1954

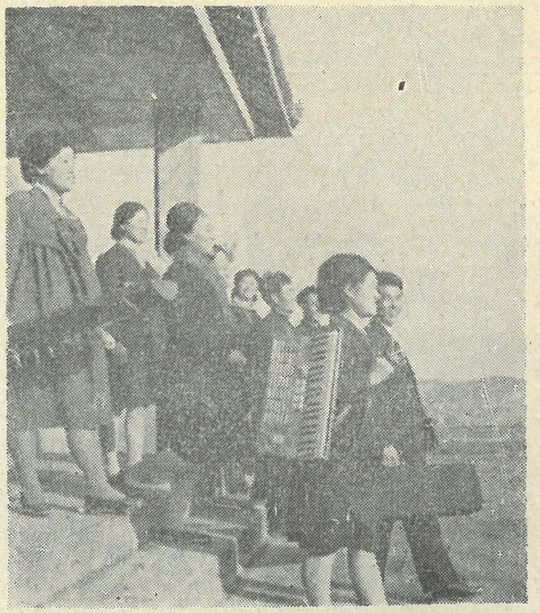
"What the fatherly leader said in our village on the April holiday of 1954 has been translated into brilliant reality in our village and the whole countryside...."

In 1954 the village had only a few cattle, which worried the great leader. But today the farm has 33 tractors, three lorries, a bus and various farm machines usable for different farming operations.

Hills turned into orchards, numerous flocks of ducks and new modern houses built on the sunny hillside look like a picture.

People also changed radically.

The farm now boasts of 132



Children born after the ceasefire have grown up to be masters of the farm

agronomists and assistant agronomists and tens of farmers are taking correspondence courses of college and higher specialized school. The number of agronomists and assistant agronomists will further increase in a few years.

In 1954, when the fatherly leader asked them how much rice they produced per *chongbo* they answered that they produced 2.8 tons. But now they produce some 6 tons of rice on an average, 8 tons at maximum, per *chongbo*.

The farmers' life is getting better every year. Last year they reaped the richest harvest in the history of their village and each household earned large grain and cash incomes. All the farmers live as well as the rich in the past.

Recalling the unforgettable day of 24 years ago when the fatherly leader came to his house, peasant Choe Jae Hui said:

"Every April holiday vividly floats before my eyes the figure of the kind-hearted fatherly leader who came to my house on his birthday of 1954, as if I met him yesterday. I cannot keep back tears of gratitude at the thought that what he said on the day has been put into reality and he called on us without taking rest on his birthday to make us live well."

This is not what he alone would like to say.

Greeting the greatest national holiday, all our people extend the highest honour and deepest gratitude to the great leader who has dedicated his all to the people and shown warm fatherly care for every aspect of their life and heartily wish him a long life in good health.

The village has changed beyond recognition

TRUE STORY

Mangyong-song Pine

Spring, the season of fresh green, has come despite harmful pollution by dust, noises, stimulative odours and other impurities.

I badly miss nature giving life to everything and sending forth fragrance under the clear, blue sky. With this strengthening feeling I water pot trees and plants in the garden. I feel as though the rare pine, bamboo, and magnolia in the pots face-lifted and were stretching themselves with fresh vigor.

These pot trees and plants in the garden are the only property and treasure of my family.

The pine in the pot attracts my special attention, which my father-in-law is said to have tended with all his heart like the apple of the eye since the pre-liberation days.

Its trunks and branches and leaves are so well cared and treated that it looks just like our country's map.

One big trunk symbolizes the Pujonryong range and the Hamgyong range which are the frame of northern Korea and the other denotes the Taebaek range and the Kyongsang range which are the backbone of our country. Long and short mountain ranges run east, south and west from Mt. Paekdu-san.

A branch with lovely leaves represents Cheju-do Island in the South Sea.

The main trunk of the pine symbolizing the lovely land of 3,000 *ri* has struck its deep and strong roots in Pyongyang, the heart of our country.

My father-in-law is said to have named this ever-green pine Mangyong-song Pine because it is rooted deeply in Mangyongdae where General Kim Il Sung, the sun of the nation, was born, and is spread over the land of 3,000 *ri*.

The Mangyong-song Pine has a gripping story.

My father-in-law was born in Pyongyang. While at a middle school there, he heard the legendary story about General Kim Il Sung, the sun of the nation, and the moving story about the anti-Japanese revolutionary struggle of Kim Hyong Jik, father of the General, who had attended the Sungsil Middle School more than 20 years before.

One night he heard that Kim Hyong Jik had liked the pine tree symbolic of indomitable spirit. He drew a pine tree in black ink, spending all night. He named the tree the "pine of Mangyongdae" and kept the picture hung on the wall.

He got a lovely young pine in the year before the country's liberation, the 50th birthday of Kim Hyong Jik, and had raised it to be the Mangyong-song Pine.

In spring of 1975 he succeeded in making the pine have even a branch representing

Cheju-do Island. So it can be said to be the fruit of his half life's efforts.

Every annual ring of the Mangyong-song Pine bears his boundless respect for Kim Hyong Jik and his intense loyalty to General Kim Il Sung, the sun of the nation, whom he dearly loved and followed, and his unsparing pains to do so.

He did his utmost to grow it thick and strong. He well fed it every season and placed it in the sun as much as possible and kept it outside for some time in winter to make it stand the cold.

A gardener's delicacy and persistent and patient efforts were required to bend and fix many branches like the Korean map.

Many people pestered my father-in-law with wanting the pine. So it was not easy for him to dissuade them.

It happened a few years ago. A high-ranking official—he is dead now—living in Yaksu-dong came to our home. He asked my father-in-law to sell the pot pine, saying that he would pay as much as the latter demanded for it. At last he even threatened him. Even foreigners came to buy it.

Each time my father-in-law resolutely rejected, saying: "I have raised the tree for my life. I find my life worth living in rearing the tree and pin my hope on it. If I sell it it means selling my spirit and our family's hope. You'd better go to others."

And he would be much excited with his satisfaction of having defended the greatest treasure from money and power.

He would say to himself:

"Selling the Mangyong-song Pine amounts to selling Korea, selling our national spirit and the future of our nation. I shall never, never do that...."

My father-in-law believed his tender care for the pine as his patriotic devotion to the country and as the duty of the people of this country who follow General Kim Il Sung, the sun of the nation. He used to tell us that all our family should visit Mangyongdae with the Mangyong-song Pine and make a deep bow to the house of the General's birth after the country's reunification. He had fought stoutly to be faithful to the great General with the unyielding patriotic spirit the pine symbolizes until he died at the end of 1975 in a prison.

When his body was carried to our home, there was a rolled note in his tightly gripped hand:

"Tend the Mangyong-song Pine with your whole heart. Remain as invariably faithful to General Kim Il Sung forever as the pine...."

The tree carries the lofty intention of Kim Hyong Jik to bring the balmy spring to the lovely land of 3,000 *ri*, our masses' longing for the north where his intention has achieved a brilliant reality under the wise leadership of the great General Kim Il Sung, their earnest desire to enjoy happiness under the tender care of the General and their sincere wish for the reunification of the north and south of the 3,000-*ri* land the Mangyong-song Pine represents and the noble patriotic spirit of my father-in-law....

Darkness falls, cooling the heat of early summer. The cool breeze passes through the Mangyong-song Pine.

It looks more dignified in the darkness.

Though its leaves tremble in the wind, it stands firm as ever.

From it I see the figures of our masses fighting bravely, confident of the bright future even in the land of darkness under the outrageous fascist rule.

I renew my determination to be as invariably and single-heartedly loyal to General Kim Il Sung, the sun of the nation, forever as the pine.

This evening my husband also must be confirming his iron oath to devote himself to the sacred struggle to realize the desire of his father and our people, picturing in his mind the Mangyong-song Pine.

Housewife Yun Mi in Seoul
From "Hyokmyong Chonson,"
Organ of the Central Committee
of the Revolutionary Party for
Reunification

Poem

Tribute to President KIM IL SUNG

(A Poem Dedicated to the Re-election of President Kim Il Sung as President of the Democratic People's Republic of Korea at the First Session of the 6th Supreme People's Assembly Pyongyang, December 15, 1977)

Danish Writer
ARNE HERLOV PETERSEN

The eagles of the northern country
Can look far afield
But none can look so far into the future
As the beloved great leader

The mountains of Kumgang-san
Are majestic and lofty
But no mountain can be as lofty as
The ideals and aspirations
Of the beloved great leader

The waves of the Eastern Sea
Seem invincible
But no waves can be so strong
And indomitable
As the steel-tempered fighting will
Of the beloved great leader

The sun rises over the east
And sends its brilliant rays
Over the world
But no sunrays can be as warming
As the love of the fatherly leader

INTERVIEW

Fruits of self-reliance

Anthracite and Limestone—Vinalon

YUN JAE HUI

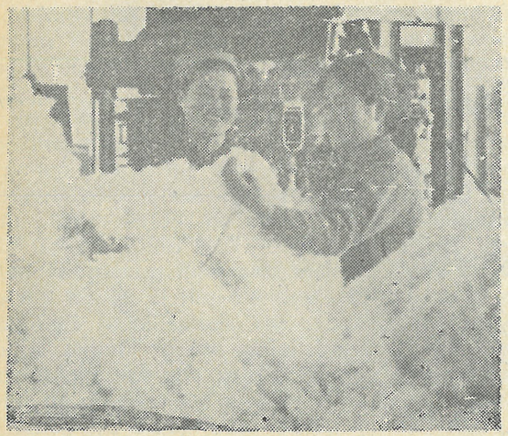
first deputy chief engineer of the February 8 Vinalon Complex

OUR MAGAZINE'S JOURNALIST

Journalist: Our organic synthetic industry relies entirely on domestic raw materials for its development. It, we can say, is because our country is rich in anthracite and limestone.

Yun: Certainly. Carbide obtained from anthracite and limestone through an electric furnace is the basic raw material of the organic chemical industry such as synthetic fibre, resin and rubber and the core of the modern chemical industry.

Vinalon



The respected and beloved leader Comrade Kim Il Sung said:

"For the advancement of the chemical industry the most important thing is to greatly augment the production of carbide.

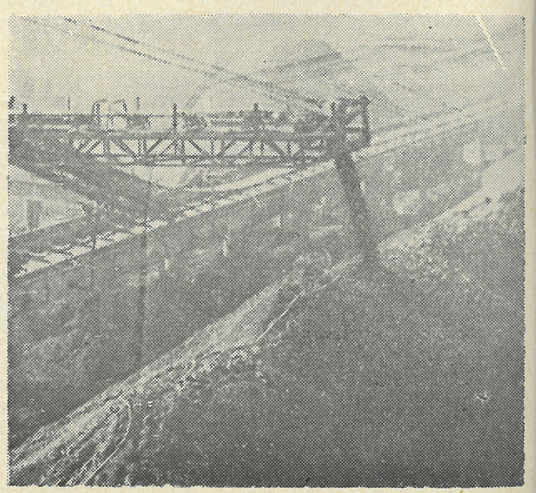
"To our country, developing the chemical industry with the carbide of its own make is more advantageous than developing it with imported petroleum."

As you know, our country has inexhaustible deposits of anthracite and limestone and abundantly produces electricity. This provides favourable conditions for developing the chemical industry with carbide.

Journalist: Carbide, therefore, is invaluable for the development of the organic chemical industry.

Yun: The development of carbide industry

Anthracite cascades



is now of great import in making our chemical industry more independent. It is our great pride that we can produce large quantities of carbide especially when we are not yet in a position to produce petroleum and the world suffers from the petroleum crisis.

Journalist: I haven't a deep knowledge of the organic synthetic industry, but we can be highly proud that the vinalon industry is our own creation.

Yun: Production of vinalon from carbide is the shortest and most right way to the settlement of the clothing problem for the people in our country where the arable land is limited and cotton does not grow well. And it makes it possible to develop the textile industry on a stable basis by securing the raw material of fibre domestically, free from the natural-climatic influence.

Journalist: Our vinalon industry is entirely our own creation, I think.

Yun: You are right.

The respected and beloved leader Comrade Kim Il Sung said:

"The vinalon industry is entirely our own creation. It is, first, because it is Korean that discovered vinalon and it is also precisely Koreans that designed and built the factory producing it and, secondly, because the industry relies on our rich raw materials."

The great leader early indicated the clear-cut direction of creating an independent chemical industry using our domestic raw materials.

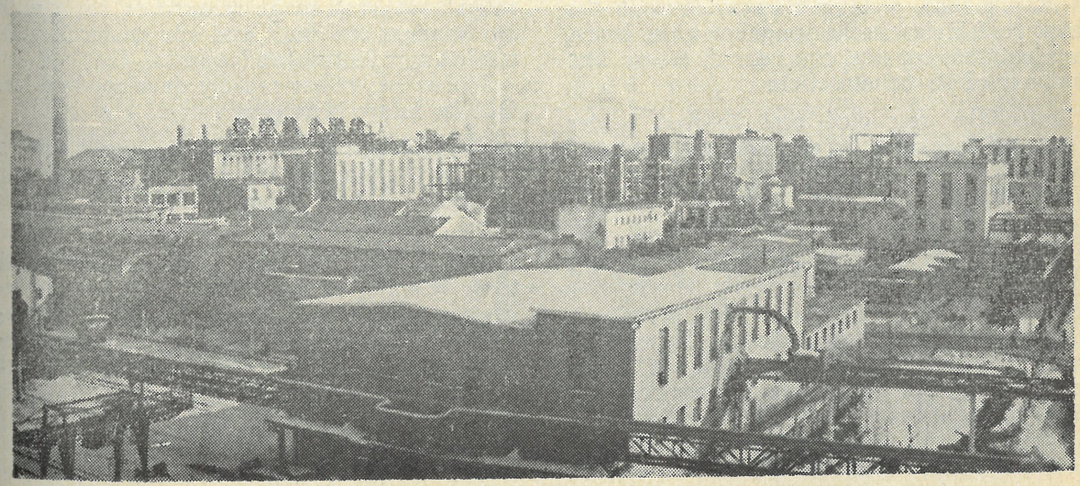
In the hard days of the Fatherland Liberation War, he himself organized the research work to industrialize the production of vinalon from carbide and provided all material conditions for it.

Journalist: As I read in Dr. Li Sung Gi's reminiscences, our scientists did the work to be done after the victorious war, under the loving care of the great leader, while the whole country was in a life-and-death struggle against the enemy.

Yun: No one would imagine that during the arduous war we conducted scientific research in such good conditions.

We moved to a safe place where we carried out scientific research without any inconvenience with the experimental apparatuses and reagents sent by the great leader.

Part of the vinalon factory



Journalist: It is said that experimental apparatuses and reagents are as precious as seeds in farming....

Yun: Of course. But, more precious was the lofty and deep intention of the fatherly leader they carried.

After the inspection of the vinalon intermediate pilot plant in June 1958, the great leader said:

"The Party Central Committee does not spare anything for your research work. I will secure you as much material and money as you need. So you should not care about them at all but boldly try. As yours is a pilot plant, you should complete it first and correct its defects if any.

"In this way you should perfect as soon as possible your research work to industrialize the production of vinalon."

His words gave us fresh strength and courage.

Journalist: You should say, therefore, that the large vinalon factory is an outcome of the boldness and courage aroused in you by the great leader and of his deep concern and wise guidance, shouldn't you?

Yun: Certainly.

The test to industrialize vinalon production smoothly progressed. In order to introduce industrialization without delay, the great leader selected the site of the vinalon factory in March 1959, picking his way through the thick reed fields on the Songchon-gang River, and pointed out the concrete direction and methods of its construction.

Later, the respected and beloved leader discussed measures to promote the construction of the vinalon factory at many meetings of the Presidium of the Party Central Committee, put forward the militant slogan "All efforts for the building of the vinalon factory!" and he himself organized and guided its construction.

Under the sagacious guidance of the great leader a big vinalon factory with the building site of over 500,000 square metres was completed in a little more than one year thanks to the devoted efforts of our heroic working class and people.

The creation of the Juche vinalon industry was a brilliant materialization of his policy of building an independent chemical industry and it is a proud grand monumental creature of the Chollima era started by him.

Journalist: Nearly 20 years have passed since the establishment of the vinalon factory. In the period, a great change, I think, has taken place in vinalon production.

Yun: The factory's production capacity has now increased to 50,000 tons from 20,000 tons at the time of its start of operation.

In June 1973, the respected and beloved leader visited the vinalon factory which had been reconstructed into a larger one and looked round the face-lifted enlarged, modernized factory including new synthesizing towers, polymerizing tanks, rectifying columns and saponifying and spinning machines whose capacities increased 3-6 times and the comprehensive automatic control room, and was greatly satisfied with the fact that the factory had been rebuilt into a model factory of our Juche industry in its size and technical level and production culture.

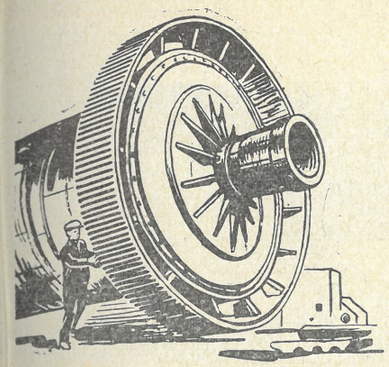
Journalist: The vinalon factory is a great pride of our people and our precious treasure.

Yun: Surely so. The vinalon industry is a stable industry. We did not learn it from foreign books but made researches on it with our wisdom and built and administer it with our own resources and efforts.

Journalist: It has rapidly developed so far. But its future is brighter.

Yun: So will it be. Today the world suffers from raw material and fuel crises. But our economy is developing steadily at a high rate.

This makes it clear again that the great leader's policy of developing the chemical industry with carbide as required by our specific conditions, taking into account our resources, is absolutely correct and has a great vitality.



Reportage

Visiting Producers of Large-sized Machine Tools

When our train came near Hamhung, the train radio gave news making me feel the strong breath of this industrial city. A news attracted my special attention. It was about the workers of the large-sized machine-tool workshop at the Ryongsong Machine Factory stepping up the production of large-sized machine tools to be sent to the different branches of the national economy.

Passengers talked to each other: "They have already begun to specialize in the manufacture of machine tools. It seems only yesterday that they multiplied machines to equip their factory...."

I felt an irresistible impulse to see them as quickly as possible.

I got to the factory much past noon.

Trucks and battery cars carrying various materials, the diesel locomotive coming out of the factory, pulling the train loaded with large-sized machine tools and ordered equipment to be sent to the different branches of the national economy, quick and light steps of people....

The whole factory was full of the revolutionary ardour of the workers there to carry out with success the tasks for the first year of the Second Seven-Year Plan in the revolutionary spirit of self-reliance.

The respected and beloved leader Comrade Kim Il Sung said in his New Year Address for this year:

"This year the engineering industry should produce and supply specifically ordered equipment without a hitch to the factories and enterprises to be built anew, and turn out great numbers of various kinds of machine tools including large-sized ones for different branches of the national economy."

At the large-sized machine-tool workshop I met deputy chief engineer of the factory in charge of production. He is an old acquaintance of mine and he was very glad to see me.

"You are welcome. This is a recently assembled 6-metre turning lathe. It is simple and easy to handle it and strictly accurate."

So saying, he explained that the lathe is more efficient and up-to-date than the large-sized machine tools manufactured to improve the technical equipment of the factory. From him I learned that the workers here are proudly taking the lead in self-reliance.

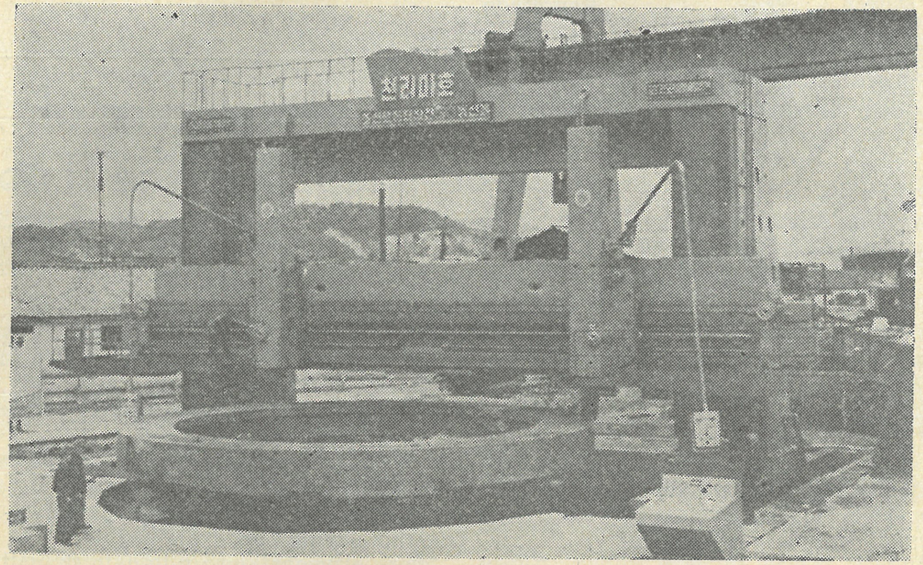
During the First Five-Year Plan the workers of the factory did much in the revolutionary spirit of self-reliance.

The difficulty in processing the metallurgical equipment to be sent to the Kim Chaek Iron Works at the time was that they had not a 6-metre turning lathe.

The great leader visited the factory and said that if one was to make revolution, one should be bold and that a 7-8-metre turning lathe had to be made at home. True to his teaching, the workers and technicians of the factory manufactured the 8-metre turning lathe, the 3,000-ton press and other large-sized machine tools to improve the technical equipment of the factory. But now they, while producing many kinds of ordered equipment and machines, specialize in the manufacture of various large-sized machine tools for the different branches of the national economy.

The big machines of the large-sized machine-tool workshop were mostly made at machine-tool factories at home and many of them were manufactured at this factory.

Deputy chief engineer said: "We have con-



The 18-metre turning lathe "Chollima"

fidence in our ability now that we have built the new workshop. Where there is a will, there is a way, I believe." And he told me about how they built the workshop.

...The great leader earnestly said at the National Meeting of Active Engineering Industry Workers held in August last year that for the successful fulfilment of the new long-term plan the engineering industry had to carry out a heavy task and, in particular, the Ryongsong Machine Factory should set up a large-sized machine-tool workshop and sharply increase the output of large-sized machine tools.

The workers and technicians of the factory rose as one to answer the deep trust of the great leader with loyalty. They established a new fine workshop in a little over one month, finding out spare machines at their factory and making new machines and properly using the production area of their factory.

Pointing to the 12-metre lathe nearing complete assembling, the deputy chief engineer explained the efficiency and advantages of the lathe to me.

The new-type large lathe looked smart and solid.

Flashes showing their labour feats were pasted up where one could see clearly in the assembling yard. They were enough to get an idea of the intense loyalty of the workers here who carry out the great leader's teachings to the end unconditionally.

I also inspected the casting workshop.

An overhead crane was pouring molten iron out of the heavy pan, travelling here and there.

"The man holding the walkie-talkie over there is Labour Hero Yun Jun Sop. Though old, even fine young workers cannot match

him in work," said the deputy chief engineer.

He boasted that Yun Jun Sop and other casting workers were successfully producing all castings needed to manufacture new large machine tools without the additional investment of manpower and equipment, counting every minute and second.

Such stories could be heard everywhere at the factory.

Designers, together with workers and technicians, completed only in a month blueprints which would have taken half a year and made more than 15,000 cards of technical processes in a short time. The workers of the wood mold workshop introduced advanced work methods and streamlined the production processes, thus doing in 20 days what they should do in three months....

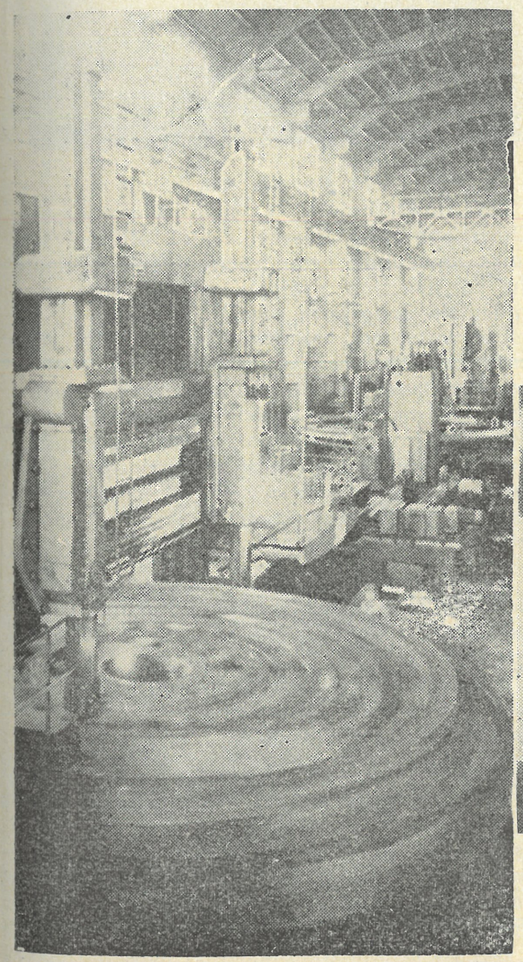
The whole factory was seething with a worthwhile struggle to manufacture more large machine tools faster in the revolutionary spirit of self-reliance.

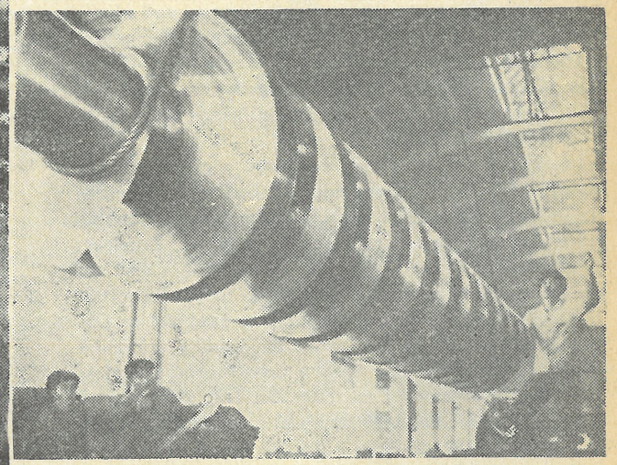
In such a fighting spirit the machine builders of the factory were stepping up their production to crown the battle for the fulfilment of the tasks for the first year of the Second Seven-Year Plan with a brilliant victory.

The great leader spoke highly of the factory as a "model in self-reliance" and an "heir to the revolutionary traditions." Everything I saw at the factory gave me great satisfaction.

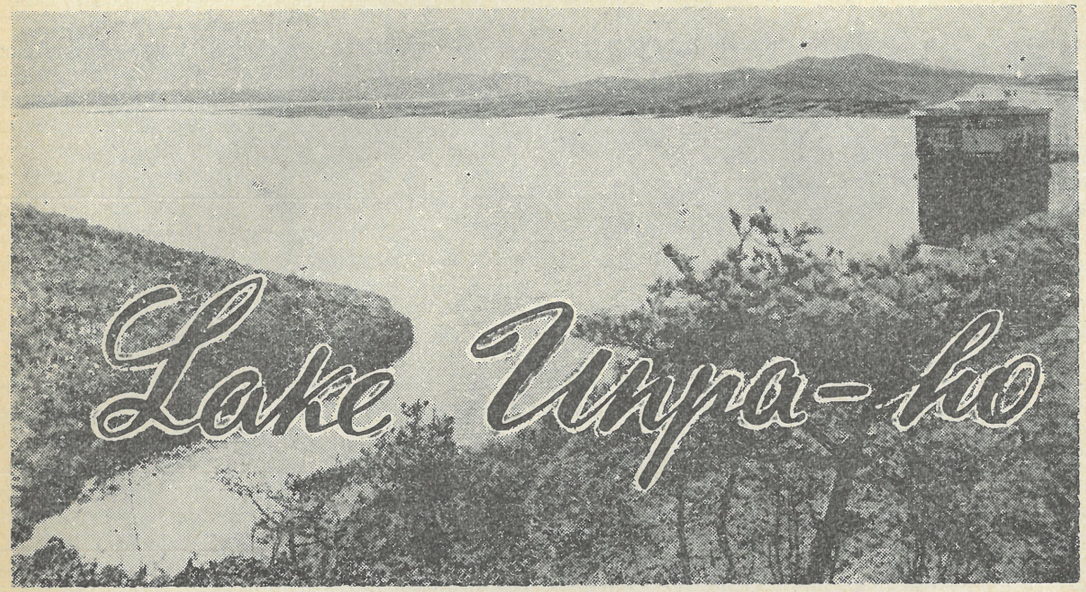
I left the factory, deeply confident that the workers here would admirably carry out their new Seven-Year Plan assignments, highly displaying the revolutionary spirit of self-reliance.

Kim Mun Ho





Large-sized equipment and machines are produced for factories and enterprises to be built anew



Lake Unpa-ho is the largest irrigation reservoir in our country. It was built by damming up the Chaeryong-gang River favoured with rich water resources.

It was completed last year. It placed us in a position to send more irrigation water to the Chaeryong-Namuri Plain, the Orori Plain, the Taewon Plain and the Unchon and Unryul Plains and amply supply industrial water to the Haeju district, protect the Chaeryong-gang River area from flood damage and abundantly water the tideland to be reclaimed in the future.

The lake further consolidated the results of irrigation already completed in our country and makes it possible to beat drought from the influence of the cold front more successfully.

In 1962, the great leader advanced a grand plan to build the lake at the conference of the irrigation workers in North Hwanghae Province. In early 1973, during his on-the-spot guidance in South Hwanghae Province, he pointed out clear-cut ways to build the lake and use the water of the Shinwon Reservoir as industrial water.

In June 1974 he picked out the lake site, and in October of the same year he called the leading personnel of the Ojidon irrigation system construction complex, gave them the task to complete the lake construction project by 1977 and indicated the concrete orientation and ways of the project.

The great leader Comrade Kim Il Sung gave teachings concerning the project more than 60 times and pointed out the direction and ways to build the lake, settled knotty problems and wisely guided the constructors.

The great leader Comrade Kim Il Sung said:

"We must complete as soon as possible the Chaeryong-gang Reservoir and other reservoirs now under construction and promote the construction projects of big reservoirs under the long-term plan."

The constructors, boundlessly faithful to the great leader, completed the lake construction project within less than three years through their heroic struggle.

The lake construction project was undertaken by the Hwanghae irrigation works construction enterprise.

The Taedong-gang mechanization enterprise, the Kwangtan irrigation works construction complex and the June 1 irrigation works construction enterprise also took part in the project.

The construction of Lake Unpa-ho was rapidly promoted by the creative efforts of the constructors and the powerful support of working people in North and South Hwanghae Provinces.

But they had to fulfil another task to collect and keep water in autumn and supply it for irrigation in the next rice-planting season.

They thought out a bold plan to continue mightily to push forward the project while collecting and keeping water from the autumn of 1976 and supplying irrigation water from the rice-planting season of 1977 and put it into practice. Some may think it an adventure but they had a scientific calculation and self-confidence.

They did not intercept the flow of water specifically for the last dam project but completely dammed up the Chaeryong-gang River within 5 hours, properly using many machines and other means. It was a project which would have taken them more than a week.

Machines did 94.5 per cent of work in the lake construction.

The dam was built at an exceedingly fast tempo and the daily maximum of earth piled was 15,000 cubic metres.

Lake Unpa-ho was completed.

Lake Unpa-ho is another grand monumental structure of our era which was built according to the great plan of the respected and beloved leader.

The great leader Comrade Kim Il Sung sent a congratulatory message to all the workers, technicians and office employees who took part in the construction of Lake Unpa-ho.

The congratulatory message noted that Lake Unpa-ho completed by our heroic constructors was a precious property for the welfare of our people and the permanent prosperity of the country and that the proud success gained by the constructors at a time when the world is suffering from a serious water and food famine under the influence of the cold front convincingly demonstrated once again to the whole world the correctness of our Party's unique irrigation policy and the might of Juche Korea, a land with the most developed irrigation system.

The title and flag of *Kunwi* were awarded to the Hwanghae irrigation works construction enterprise which greatly contributed to carrying out the rural technical revolution and beating drought from the influence of the cold front and boosting grain output by conducting irrigation projects successfully.

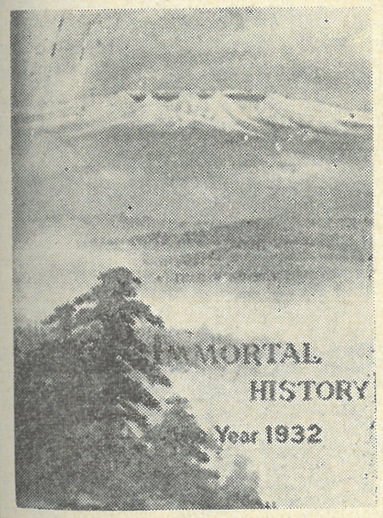
The title of Labour Hero and orders and medals were accorded to those constructors who distinguished themselves in the building of Lake Unpa-ho.

Indeed, the completion of Lake Unpa-ho is another brilliant fruition of the great leader Comrade Kim Il Sung's sagacious guidance and lofty love and a fruit of the heroic efforts of our working class unboundedly faithful to the fatherly leader.

New Book

Novel "The Year 1932" of A Cycle of Novels "Immortal History"

Published by Foreign Languages Publishing House
627-page octavo volume



This is one of a cycle of novels "Immortal History" describing the glorious and brilliant revolutionary history of the great leader Comrade Kim Il Sung.

It treats the year 1932, when the anti-Japanese national-liberation struggle in our country and the Korean communist movement entered on a new stage with the founding of the Korean People's Revolutionary Army, the first revolutionary armed forces in our country.

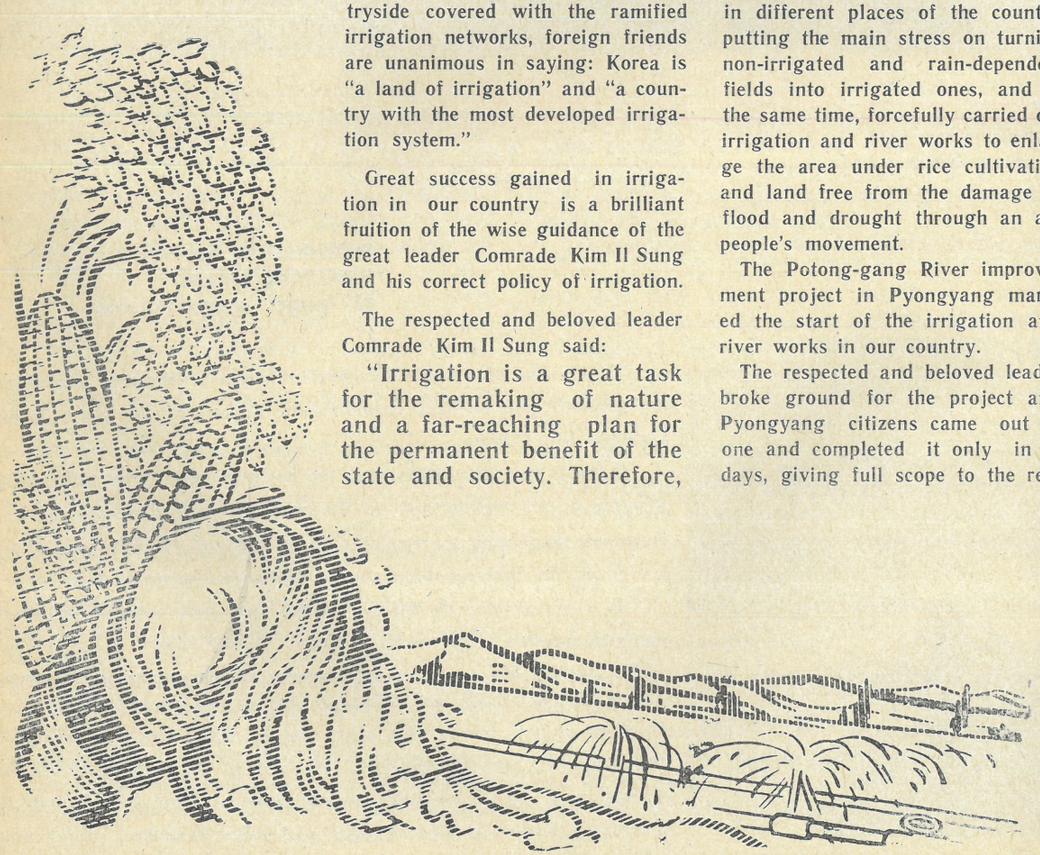
It gives an epic description of the long and arduous march to South Manchuria Commander General Kim Il Sung of the KPRA made, leading his unit, for the purpose of strengthening the newborn KPRA politically and militarily as early as possible.

Through this march, this novel vividly shows that the year 1932 when the first annual ring of a big tree of the Korean revolution formed, was one of immortal history demonstrating the ideological-spiritual greatness of the respected and beloved leader.

Chronicle of Irrigation

Our country ranks among the most advanced countries of the world in irrigation.

Large-scale projects for the Pyongnam Irrigation System watering 100,000 *chongbo* of fertile land and the Kiyang, Amnok-gang, Ojidon and Singye District Irrigation Systems and for the water control of the Taedong-gang River, the Chongchon-gang River, the Amnok-gang River and the Tuman-gang River, and middle-and small-scale irrigation projects were carried out in a big way in different parts of the country. As a result, the task of irrigation was completed successfully in a historically short span of time in our country.



After the inspection of our countryside covered with the ramified irrigation networks, foreign friends are unanimous in saying: Korea is "a land of irrigation" and "a country with the most developed irrigation system."

Great success gained in irrigation in our country is a brilliant fruition of the wise guidance of the great leader Comrade Kim Il Sung and his correct policy of irrigation.

The respected and beloved leader Comrade Kim Il Sung said:

"Irrigation is a great task for the remaking of nature and a far-reaching plan for the permanent benefit of the state and society. Therefore, this work should be carried out through an all-people's movement. Not only the peasantry but all the people should be mobilized for this work."

From the first days of the building of a new country following the liberation, our people, under the wise guidance of the great leader, pushed ahead with irrigation works in different places of the country, putting the main stress on turning non-irrigated and rain-dependent fields into irrigated ones, and at the same time, forcefully carried out irrigation and river works to enlarge the area under rice cultivation and land free from the damage of flood and drought through an all-people's movement.

The Potong-gang River improvement project in Pyongyang marked the start of the irrigation and river works in our country.

The respected and beloved leader broke ground for the project and Pyongyang citizens came out as one and completed it only in 55 days, giving full scope to the revolutionary spirit of self-reliance, though the Japanese imperialists could not finish it in ten years before liberation. And the Potong-gang River, once a river of sorrow, a river of tears, for the people, turned into a river of paradise, which flows, singing of their joy and happiness. And now the magnificent Chollima Street has appeared on "Tosongrang" which was crowded with ramshackle huts.

The Pyongnam Irrigation System is the largest one in our country. It waters 100,000 *chongbo* of land in the west coastal area of South Pyongan Province centering around the Yoldusamcholli Plain, a big granary of our country.

There flow many rivers, big and small, including the Chongchon-gang River and the Taedong-gang River in this area. But, before liberation, almost all the rice fields were non-irrigated for lack of irrigation facilities, and suffered flood and drought damages every year and very poorly yielded.

Drought damage was particularly serious.

In spring peasants transplanted rice seedlings in the dry fields, and throughout spring and summer they had to water withering rice plants by lifting water with dippers and carrying it with jars.

To own land and irrigate it, therefore, was the age-old desire of the peasants in this area.

Only after the liberation of our country their desire came true with the establishment of the Pyongnam Irrigation System according to the far-reaching plan and direct initiative of the great leader.

In order to meet our peasants' cherished desire for irrigation, the fatherly leader, after solving the land question following the liberation, worked out a far-reaching plan of grand nature remaking for agricultural irrigation and initiated the establishment of the Pyongnam Irrigation System as the first step.

Despite the heavy pressure of state affairs, the great leader visited the construction site more than ten times to gratify the desire of the peasants as early as possible. Walking up and down high and low hills and steep valleys, he pointed out the sites of reservoir and pumping stations and the direction of the waterways, and taught how to set the stage of the project and settle technical matters arising in construction.

The construction of the Pyongnam Irrigation System started in 1948 and was interrupted in June 1950, before completion, by the war ignited by the US imperialists, and it was resumed after the war and completed in May 1956.

With its completion Lake Yonpung-ho, one of large reservoirs in our country, was constructed.

The water of the Taedong-gang River is led into the lake and passes through many long tunnels and joins with the water of the Chongchon-gang River lifted by the Kumsong Pumping Station on the lower Chongchon-gang River. Then it goes through more than 10,000 structures to spread over the Yoldusamcholli Plain through waterways more than 5,000 *ri* long like blood vessels.

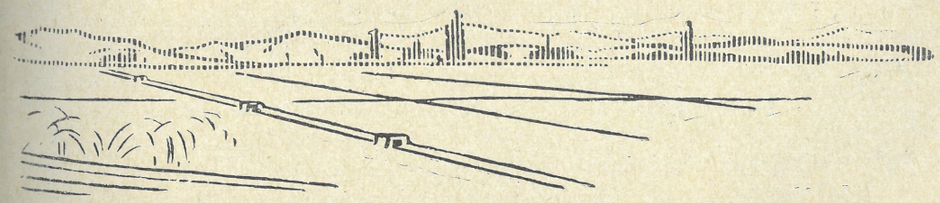
During the postwar Three-Year Plan hundreds of large-scale irrigation projects including the Pyongnam irrigation project and numerous middle and small projects were completed in the east and west coastal areas and irrigated areas and lands free from flood and drought damages increased considerably and agricultural production grew markedly.

During the Five-Year Plan for the complete construction of the foundation of socialism in our country the task of irrigation was carried out in the main.

In this plan period the irrigated area of our country reached 800,000 *chongbo*, seven times the pre-liberation figure, and all paddy fields were placed under irrigation and the irrigation system was newly introduced in dry fields, too.

One of the new monumental structures for irrigation built in the five-year period was the Kiyang Irrigation System.

With its establishment the fields



of the Chungsan and Onchon Plains of South Pyongan Province became more productive and every year tens of thousands of tons of more rice was produced.

The second-stage pumping station built for the Kiyang Irrigation System is vast in the volume of water raised per hour and the highest in the East in the water-lifting altitude.

During the plan period the Ojidon irrigation project was also completed to supply life-giving water to tens of thousands of *chongbo* of fields in North and South Hwanghae Provinces including the Pongsan-Namuri Plain and the Kindung Plain of Hwangju and fully prevent the flood of the Sohung-gang River. As a result, Lake Sohung-ho with the largest storing capacity in our country appeared on the map.

The lake irrigates the vast fields around it. The electricity produced with the water of this lake is used to operate hundreds of pumping stations, and this water is also used as industrial and drinking water in the region.

In this plan period irrigation and river works were conducted extensively not only in the west coastal areas but also in the east coastal areas and other places in our country. Many reservoirs and river dykes for the control of flood were constructed to protect a vast tract of land from flood damages.

Under the wise guidance of the respected and beloved leader many irrigation projects were undertaken with the support of the independent heavy industry during the Seven-Year Plan which aimed at the overall construction of socialism.

During this plan, while reinforcing and perfecting the existing irrigation facilities, we constructed large, middle and small irrigation works including the big Amnok-gang and Singye District Irrigation Systems.

In this way, during the plan the irrigation system was established widely not only in plain areas but also in mountain areas for both paddy and non-paddy fields.

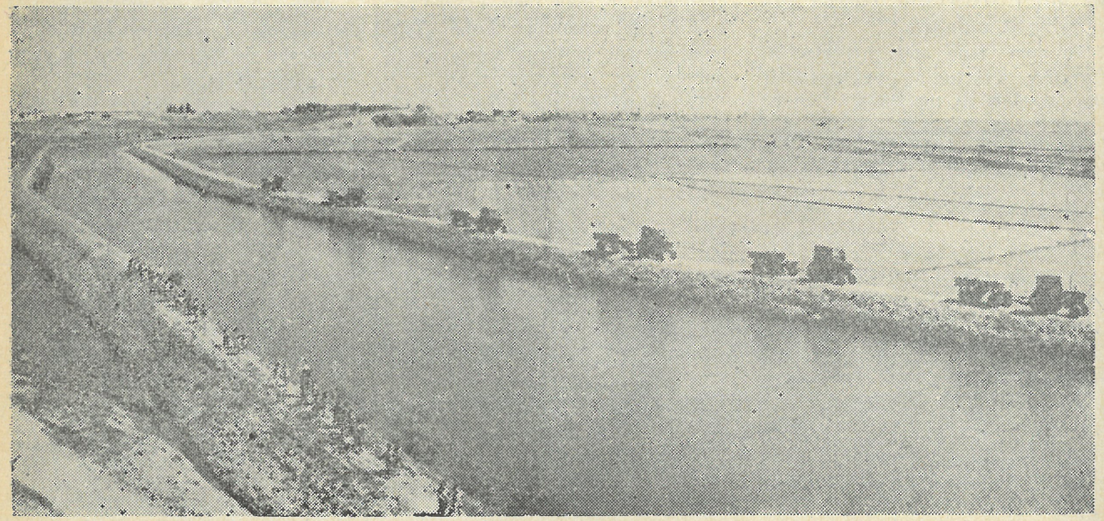
In particular, the completion of the Amnok-gang District Irrigation System made it possible to send life-giving water to over 90,000 *chongbo* of fields and the reclaimed tidelands in the west coastal area in North Pyongan Province and produce rich crops every year.

In the Six-Year Plan period, too, 117 reservoirs including large lakes Manpung-ho and Unpa-ho and the big Yontan and Pyongwon Reservoirs were newly built and the country's water storage capacity increased 1.5 times, and 8,850 pumping stations were constructed, increasing the pumping capacity 1.8 times, and 400,000 *chongbo* of dry fields were brought under irrigation.

In this way, our country came to have a totally perfect, most developed irrigation system and reap bumper harvest every year, free completely from the destructive influence of the cold front now sweeping the world.

Ho Hang Jong

Irrigation water wetting the Chaeryong Plain



GENUINE DEMOCRACY IS SOCIALIST DEMOCRACY

In his historic speech "Let Us Further Strengthen the People's Government," the great leader Comrade Kim Il Sung perfectly clarifies the essence of democracy and the correlations between democracy and the state and social system, with the working masses in the centre and says that the world knows only one genuine democracy and that is democracy for the working masses, socialist democracy.

The great leader Comrade Kim Il Sung said:

"Democracy is, in short, a polity comprehensively expressing the will of the masses of the working people. In other words, democracy means precisely that the state formulates its policy in compliance with the will of the broad sections of the working masses including workers and peasants, carries it out in their interests, and provides them practically with genuine freedom and rights and a happy life." ("Let Us Further Strengthen the People's Government," Eng. ed., p. 11.)

Democracy is a polity comprehensively expressing the will of the masses of the working people making up the overwhelming majority of the population and it is a government for the working masses and is a government by them.

The essential feature of democracy is that it is a government expressing comprehensively the will of the working masses and guarding their interests and conducted by them. Here lies the fundamental feature of democracy as a popular government radically different from the anti-popular politics which guards the demand and interests of the narrow privileged circles.

Democracy finds its expression, first, in that the state formulates its policies in compliance with the will of the working masses.

Only the politics which makes the will of the working masses the policy of the state and subordinates everything to their interests can be genuine democracy.

Only the policy which correctly expresses the will of the working masses can guarantee them the sovereign power or make them keep their position as the master and practically guard their interests.

Democracy is expressed also in carrying out policies in the interests of the working people.

Unless even the policy according with the will of the working masses is executed in their interests, it cannot be a genuine policy for them.

Democracy is expressed in providing the working masses practically with genuine freedom and rights and a happy life.

Democracy which does not assure practically the independent and creative life to the working people is not a democracy.

Democracy as a government comprehensively expressing the will of the working masses is the basic mode of the state activity serving them. The reactionary government guarding the interests of the narrow privileged circles makes the main mode of the state activity of the anti-popular ruling method of oppressing and exploiting the people by force. But the state power whose masters are the masses of the working people makes democracy the basic mode of its activity. In other words, only by thoroughly introducing democracy in state activities, is it possible to make the working masses hold their position securely as masters of the state and society and to enhance their role

in the revolution and construction.

The great leader Comrade Kim Il Sung not only clarifies the essence of democracy but also explicates true features of democracy and offers us a standard by which to distinguish genuine democracy from sham democracy.

Genuine democracy for the working masses is socialist democracy.

The great leader Comrade Kim Il Sung said:

"The world knows only one genuine democracy and that is democracy for the working masses, socialist democracy." (Ibid., p. 11.)

Socialist democracy as a polity for the masses of the working people is genuine democracy. It is because the masses of the working people are the makers of history and provide the principal motive power of social progress.

It is the masses of the people that change nature and advance society and it is also they that create material wealth and develop culture.

They play a decisive role in social development and make up the overwhelming majority of the population.

Therefore, true democracy simply consists in politics where the will of the working masses accounting for the overwhelming majority of the population, not the will of a handful of the exploiting classes, makes the state policy and everything is dedicated to their interests. The politics which guards the interests of the narrow privileged circles, not the interests of the working masses, can in no case be identified with democracy.

There can be no true democracy in capitalist society where all state policies are decided by the will and interests of the exploiting classes.

The so-called "democracy" mouthed by the imperialists, bourgeois democracy, is a "democracy" for the exploiting classes making up the minority of the population.

The imperialists vociferate in word about the "equality of all men" and "freedom of individuality." But, in fact, these are whopping lies.

Democratic freedom and rights can never be guaranteed by word. This is an undeniable truth established by the historical facts.

Genuine democratic freedom and rights are guaranteed practically only when the masses of the working people take the state power and the means of production in their hands.

Capitalist society is an anti-popular society where a few capitalists hold state powers and the means of production and oppress and exploit the masses of the working people. Therefore, in such society there can be no equality between the billionaires and the toiling people nor can there be any democratic freedoms and rights for the oppressed and exploited toiling people.

The "democracy" noisily advertized by the imperialists is a bogus democracy, and the "equality," "freedom" and everything they bring forward are nothing but camouflages to hoodwink the toiling masses and cover up the reactionary character of the bourgeois dictatorship and the anti-popular nature of the capitalist society.

Democracy assumes class character and presupposes the dictatorship over class enemies.

The great leader Comrade Kim Il Sung said:

"Socialist democracy is by no means a supra-class democracy that affords freedom and rights even to the hostile elements who oppose socialism and to the rogues who infringe upon the interests of the people. Socialist democracy means precisely to provide freedom and rights to the broad masses of the people including workers, peasants and working intellectuals, while restraining the handful of class enemies." (Ibid., p. 18.)

Socialist democracy is a genuine democracy which provides practically an independent and creative life to the working people including the working class who are the masters of state and society and is a democracy ensured by the dictatorship of the proletariat.

Socialist democracy presupposes the dictatorship over the class enemies and is realized through it. Without the dictatorship over all hostile elements who attempt to infringe upon the interests of the people and disparage democracy, the people cannot enjoy freedom and rights and a happy life.

But the bosses of imperialism and its paid mouthpieces, clamouring about "defence of human rights," are attacking the socialist countries, slinging mud at them. This is a timeworn method to numb the class consciousness of the working masses and disparage socialist democracy and maintain their rule.

The "human rights" mouthed by the imperialists are human rights not for the people but for the enemies of the people, and the "freedom" the enemies want is not the democratic freedom of the people but the freedom of the imperialists and their stooges.

It is a just step aimed at defending democracy from its adversaries for a socialist state to take sanctions against the hostile elements and rogues who violate democratic order and try to destroy the socialist system.

To strengthen the proletarian dictatorship and thoroughly smash all underhand manoeuvres of the class enemies and the enemies of democracy is essential to defend socialist democracy practically.

Genuine democracy can be realized only in socialist society.

In socialist society the party and state of the working class fully guarantee the political rights and freedom and happy life of the working people.

Genuine democracy, socialist democracy, is fully effected under the socialist system of our daily prospering and developing country.

Our socialist democracy renders it possible to strengthen the dictatorship over the class enemies of the working people and makes the people exercise the sovereign power freely in practice as the masters of the country.

All socio-political rights and bountiful material and cultural life of our people are legislatively guaranteed by the Socialist Constitution and ensured firmly by the advanced socialist system and the strong independent national economy.

The great leader's idea fully clarifying the essence of democracy and the superiority of socialist democracy effected in our country is an absolutely correct elucidation of democracy and an indictment laying bare the bourgeois and opportunist lies and distortions about democracy. And it gives a correct view on genuine democracy and shows the way of struggle for an independent and creative life.

Central Sports School and Fisheries College Set Up in Nampo

In Nampo, a port city, a Central Sports School and a Fisheries College were newly set up and received the first students.

The Central Sports School on the picturesque seaside selects throughout the country youth and children who have an aptitude for sports and are highly promising and trains them into reserves of sportsmen possessing Juche sports technique and tactics.

The Fisheries College trains engineers in fishing, fish processing, navigation and fishing machine and so on.

TRUE STORY

Loyalty

A Story about Double Labour Hero Comrade KIM JIK HYON

The great leader Comrade Kim Il Sung said: **"Loyalty of a functionary to the Party should be measured by the amount of work he has performed for the Party and the working class, for the people."**

By dint of the devoted struggle of our numerous heroes and our people boundlessly faithful to the great leader, our socialist construction is progressing at a very high speed and the grand Second Seven-Year Plan will surely be fulfilled ahead of schedule with flying colours.

Double Labour Hero Comrade Kim Jik Hyon we introduce here is one of such heroes.

"Standard Bearer in Building a New Korea"

In August 1945, a bushy-haired boy, running out of a ramshackle pit of the Aoji Coal Mine at the northern tip of our country, shouted at the top of his voice: "Long live General Kim Il Sung!" and "Long live liberated new Korea!"

He was Kim Jik Hyon who had worked at the coal mine from his boyhood.

In the pre-liberation days he lost his parents, land and house on account of the Japanese imperialists, and was sold to the mine as a juvenile miner to drudge.

"The country has been liberated. How much I have longed for the country's liberation! I am also free now!"

He thought to himself and mingled with the people who were going home with the joy over the liberation brought about by General Kim Il Sung.

He was sick for his home village, though he had not his parents there.

He felt rubber shoes in his back pack, thinking of Gum Sil, the maidservant of a landlord.

He wondered if Gum Sil in the landlord's house surrounded by a high fence knew that the country had been liberated.

He took a train. His mind was with his home village where Gum Sil lived.

But the train did not move.

Jik Hyon got impatiently off the train and cried angrily to the engineer: "Why the train does not move?"

The engineer, throwing off his spade, said with a deep sigh: "No coal and the train cannot move. I say we have no coal!"

Looking with suspicious eyes at the engineer, Jik Hyon asked him again: "If you have coal, can you run the train at once?"

"Yes, I can."

Jik Hyon said in utter amazement: "Follow me. There is plenty of coal."

Jik Hyon, together with the engineer, went to the mine and spaded coal into the locomotive.

While drying sweat, the engineer spoke to him:

"General Kim Il Sung said that we should dig much coal to build a new Korea fast. He remarked that coal is needed to manage railways and factories and catch much fish."

Jik Hyon's breast swelled with pride.

"General Kim Il Sung did say so?"

He was lost in deep thought.

The well-fed locomotive forcefully blew off steam. Jik Hyon made up his mind: "If all miners go home as the country has been liberated, who will dig coal to build the country as General Kim Il Sung earnestly asks us to? I must remain at the mine to dig coal for national construction."

Jik Hyon said sincerely to the engineer:

"Dear engineer, if you need coal, come again. And I ask you to tell General Kim Il Sung, if you see him, for me: 'Don't care about coal. We will dig much coal to build a new Korea as you called upon us to.' "

This was how Jik Hyon continued to work at the mine with the great pride of being a master of the mine after the country's liberation.

The remnants of defeated Japanese imperialism and the class enemies were desperate.

Jik Hyon and many other miners rehabilitated the mine day and night.

One night, when he was going past a pile of props Jik Hyon was stabbed by a reactionary. The moment he opened his eyes in dimming consciousness, he saw the pile on fire.

He shouted: "You dog, you can't.... The props are to be used to dig the first coal for national construction...."

He staggered to his feet and pulled down the burning props and put out the fire with all his strength. Then he fell again.

In the crucible of arduous struggle he grew to be the master of the mine.

Many people came to the mine.

Upholding the return-home speech made by General Kim Il Sung, a "rehabilitation shock brigade" was formed at the mine.

Jik Hyon stood in the van of the shock brigade. The mine was rehabilitated within only three months.

In 1946 his platoon overfulfilled its coal production plan by 85 per cent.

In hearty response to the respected and beloved leader General Kim Il Sung's appeal to vigorously carry on the "coal digging movement for national construction," volunteers came vyingly from all over the country to the mine.

Gum Sil who had wished to farm on their own land together with Jik Hyon for life came to the mine from the home village and made a happy home with him. She also worked at the mine.

The people who came from all over the country were different in age, profession and character, but their resolve to dig much coal for building a new country was firm.

Jik Hyon taught them how to dig coal by his practical example and implanted loyalty to the great leader in their minds.

With the cross section model of the cutting face made by himself he taught them how to tunnel, while overfulfilling his coal hewing assignments every day.

In this way, he trained them to be good tunnellers.

Jik Hyon became the tunnelling platoon

The Kim Jik Hyon-led platoon always takes the first place in socialist emulation

leader.

Many factories and enterprises destroyed by the fleeing Japanese imperialists were restored and started operation.

The whole country needed more coal.

From beginning the Kim Jik Hyon-led platoon increased the tunnelling speed not twice or thrice but five-fold or ten-fold.

In 1947, his platoon surpassed its production plan twice.

At the national conference of innovators in the increased production emulation drive held in August the same year the great leader spoke highly of him as a "standard bearer in building a new Korea."

In 1948, he greatly surpassed the coal production assignments.

Success after 83 Failures

At the great leader's radio address "Every Effort for Victory in the War" delivered in June 1950, the whole mine was seized with a strain.

Many of miners went to the front to drive out the aggressors, taking arms in their hands instead of rock drills. At a Party meeting held in a tense atmosphere, the tunnelling platoon leader Kim Jik Hyon said:

"Comrades, I also wish to go to the front, holding a rifle in my hand. But the coal we dig will serve to make guns and rifles. Let us remaining miners dig even what young people who went to the front should cut! Let us organize ourselves into a wartime production shock brigade and step up tunnelling!"

His strong appeal fired the hearts of the coal miners with a new resolve.

"Let us do the high-speed tunnelling with the spirit of fighting the enemy!"

Kim Jik Hyon worked out and introduced into production a new blasting method trebling efficiency.

In the hard days of wartime coal production he worked out another dynamiting method two times more efficient than the previous one and overfulfilled the 1953 plan quota by 220 per cent and generalized the new method throughout the country and trained 120 fine tunnellers and sent them to many coal mines.

In December 1956, Kim Jik Hyon had the honour to attend the historic Plenary Meeting of the Party Central Committee. He sank into deep thought:

"What have I done to relieve the worry and pains of the great leader? What should I do to be faithful to him?"

His heart beat high with joy when he received the instructions on unfolding a high-speed tunnelling movement from the great leader whom he always boundlessly respected and loved.

One day at the end of December of the year a passenger was seated in a train running from Pyongyang to Rajin. He was absorbed in drawing something with circles or arrows in the thick notebook, forgetting his food and sleep.

Other passengers asked him what he was doing. They felt strange, because his rough hands gave them little suggestion that he could draw a blueprint for dynamiting.

He answered: "The great leader instructed us to unfold a high-speed tunnelling movement."

Now they knew that he was a Labour Hero of the Aoji Coal Mine whom they had seen in the newspapers many times.

The train passed Hamhung and then Chongjin but he was only gazing intently into the notebook. He jumped to his feet.

After more than one year of persistent exertion he got an idea of the proper place, angle and depth of holes to be drilled. Really, it was a success after 83 failures.

No sooner had the train arrived at Aoji than he got off it and ran to the pit at a breath. On reaching the cutting face he took a rock drill.

Now the 84th test dynamiting was done.

The blasted face was as smooth as a plastered wall, with no hole left. He said to himself, passing his hand over the smooth face:

"Dear great leader, now we begin the high-speed tunnelling. We have paved the way for it."

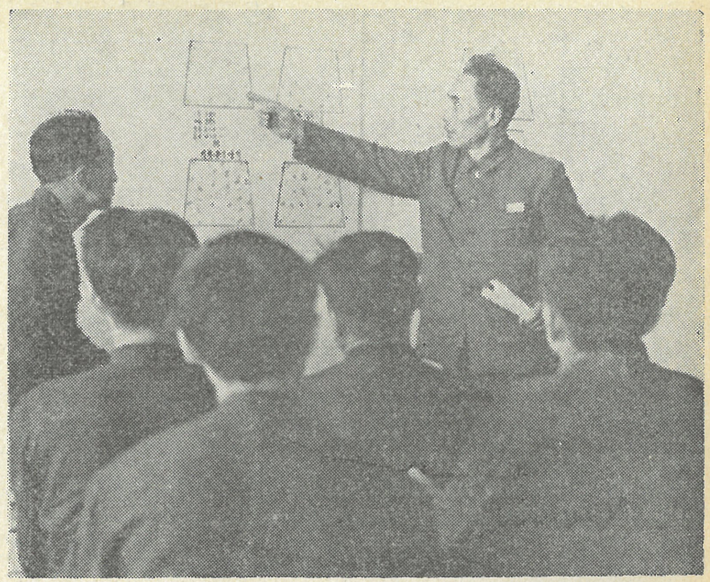
The Kim Jik Hyon-led platoon raised the torch of the high-speed tunnelling movement.

It set a goal to tunnel 100 metres a month.

He made up his mind: "High-speed tunnelling is the order of the Party! We must without fail tunnel 100 metres a month with the equipment and manpower available."

When they started the high-speed tunnelling movement he said in excitement to his men:

"You should never forget that the great leader put faith in us. What we are about to do now is not a mere high-speed tunnelling. To tunnel 100 metres is a revolutionary battle to protect and guard the great leader!"



Kim Jik Hyon teaches the advanced blasting method to young miners

This was a cry from the bottom of the hearts of Kim Jik Hyon and our working class, believing only in the great leader and entrusting their life and future and everything else to him.

As it was composed of such people, the Kim Jik Hyon-led tunnelling platoon could tunnel 102 metres only in 18 days.

In the days of the Chollima march when the blooming mill of the Kangson Steel Works with a rated capacity of 60,000 tons produced 120,000 tons of bloom and the blast furnace of the Kim Chaek Iron Works with a capacity of 190,000 tons turned out 270,000 tons of molten iron, the Aoji miners abolished the old work norm and raised the tunnelling speed 4 times or 5 times.

Kim Jik Hyon wrought a miracle of fulfilling his Five-Year Plan quota only in one year and two months. The flame of the high-speed tunnelling movement started at the Aoji Coal Mine spread to all coal and ore mines in the country.

In January 1958, Kim Jik Hyon became the first Double Labour Hero of our country.

Though Gray-haired

Time flew by. In his youth he dug coal, not finding his life worth living. But he enjoyed a really worthwhile life at the coal mine of the new homeland which the great leader regained for them.

The two gold-star medals and 24 citations are enough to show his fruitful life. He also brought up many tunnellers, his "successors."

With a high sense of pride and responsibility as a revolutionary soldier in the mining industry, the main battle front of the Second Seven-Year Plan, and out of a single desire to be loyal to the great leader, Kim Jik Hyon is vigorously unfolding the high-speed tunnelling movement even now. He is working with great zeal in the coal field, an arduous yet honourable battle front, to concretize pits and keep definitely basic tunnelling more than three years and preparatory tunnelling over six months ahead of excavating.

Kim Jik Hyon is working at the pit face with a rock drill. Recently he worked out an advanced blasting method two times more productive than the former one and formed a high-speed tunnelling corps and is leading it to tunnel over 400 metres a month to pave the way for the mining industry.

Now gray-haired, he cannot conceal his physical senility, but his loyalty as Juche-type man to the great leader can never change.

Pak Jong Sop

Do You Know?

Chongsan-ri Spirit, Chongsan-ri Method

Chongsan-ri is a farm village in Kangso County, South Pyongan Province.

The respected and beloved leader Comrade Kim Il Sung made a scientific analysis of a new historical circumstance where the socialist reorganization of the production relations had been completed in our country and gave on-the-spot guidance to Chongsan-ri for 15 days in February 1960. In the course, he created the idea of mass guidance and the great model of method of mass guidance. They are called Chongsan-ri spirit and Chongsan-ri method.

The Chongsan-ri spirit is an idea of mass guidance which concretized and developed the revolutionary mass line worked out by the great leader Comrade Kim Il Sung during the anti-Japanese revolutionary struggle to suit the new reality of socialist construction.

The essence of the Chongsan-ri method is that the higher body helps the lower, and the superior assists those under him and always goes down to the work places in order to have a good grasp of actual conditions and find correct solutions to problems.

It is to give priority to political work in all undertakings and enlist the conscious enthusiasm and initiative of the masses so as to ensure the fulfilment of revolutionary tasks, and to decide the order of priority in work, concentrate efforts on the main link and solve all problems.

It is to properly combine general guidance with specific guidance and organize and plan all work and push forward it mightily.

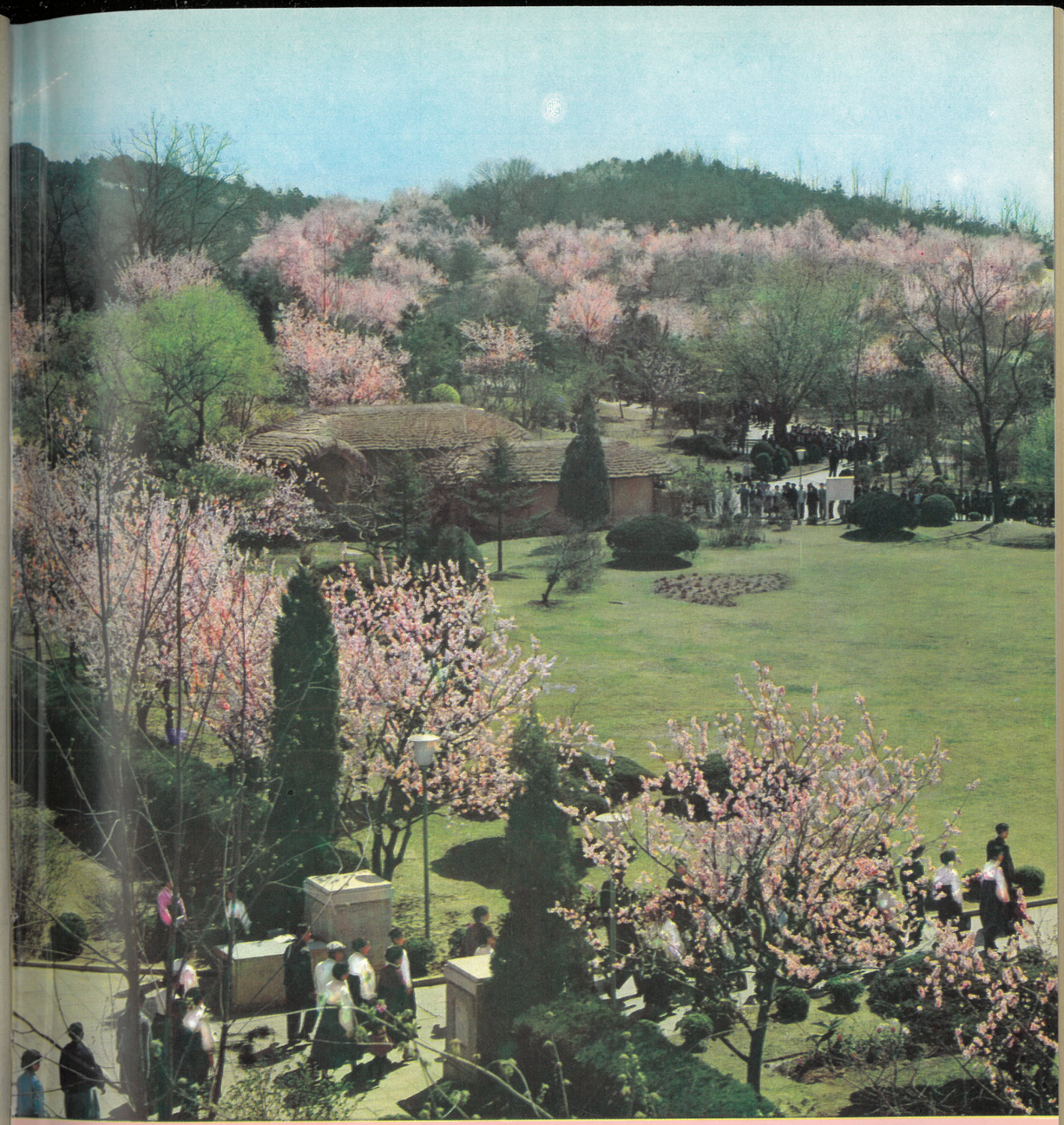
CHOLLIMA MOVEMENT

The original meaning of the word *Chollima* is a steed which can cover a thousand *ri* a day, and the term has been used from time of our remote ancestors to symbolize the rapid progress.

The great leader Comrade Kim Il Sung likened to Chollima the revolutionary stamina of our people who are carrying on the socialist construction at a very high speed in a steady great upsurge to suit their national sentiments and predilections.

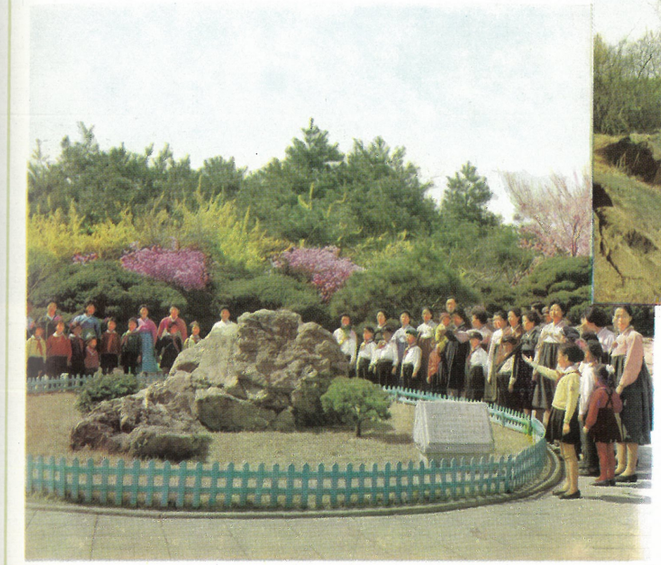
The Chollima Movement came into being in the midst of the great upsurge in the socialist construction at the end of 1956 at the initiative of the great leader Comrade Kim Il Sung and under his guidance.

The Chollima movement is our Party's general line in the building of socialism. It is a great innovation movement of the working millions, sweeping away everything backward, survivals of the old society, from all spheres of the economy, culture, ideology and morality, closely uniting collective innovations in production and construction with the task of educating and remoulding the working people, and thus making all people active builders of socialism and bringing into full play their revolutionary zeal and creative talents and getting them to make uninterrupted innovations in all areas of social life and build socialism better and faster, helping and leading each other forward.



Mangyongdae Today

The Mangyongdae Revolutionary History Museum



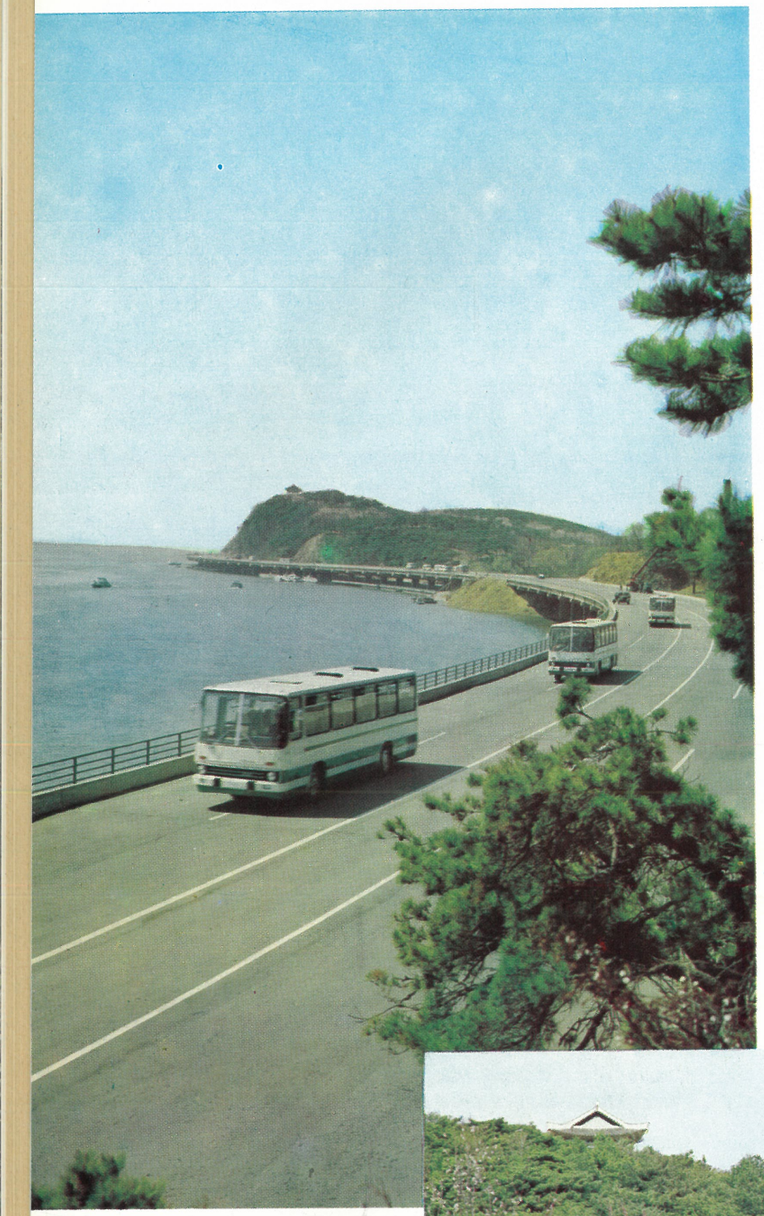
The warship rock

The sliding rock

Foreign friends visit the old home at Mangyongdae

The wrestling site

The well at Mangyongdae



The highroad to Mangyongdae along the Taedonggang River

Working people visit Mangyongdae on the April holiday

At the pleasure ground at Mangyongdae

Pheasants Propagated

Pheasants are raised in the open air

Hatched young pheasants are reared in a scientific and technical manner

Pheasants are increased under the policy of the state on protecting and propagating them

Research on the ecology of pheasants is constantly conducted

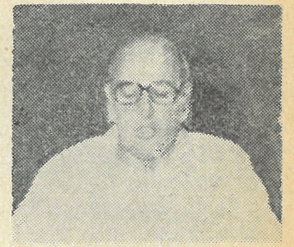
Korean Postage Stamps

THE JUCHE IDEA AND MAN'S ROLE IN THE WORLD

(Summary of Speech Made at the Pyongyang International Seminar on the Juche Idea)

JOSE FRANCISCO AGUILAR BULGARELLI

Chairman of the Central Committee of the Socialist Party of Costa Rica



"Man is master of everything and decides everything"

This teaching of Comrade Kim Il Sung tells us what the basis and fundamental principle of the Juche idea are. The above definition of man's role in the material world is a materialistic definition of man.

One of the criticisms hurled by capitalist theoreticians against socialism was that it deprives man of everything essential. This was caused by the failure to clarify in philosophical spheres the correlation between man and the world and his role in the world, from a socialist viewpoint. This has already been explained correctly and concisely by the Juche idea.

Comrade Kim Il Sung said:

"Remaking nature and society is also for people and it is work done by them. Man is the most precious treasure in the world and he is also the most powerful."

This teaching means that one must view the world with man as the central factor. Formerly man was regarded as part of the material world and attempts were made to interpret materialism, considering man as one of different material elements.

With the creation of the Juche idea man came to be valued higher than ever; he is considered the highest form of material development, and the very starting point in the estimation of the value of things.

Revolutionary theory has so far systematized a number of views refuting the views of its counter theories under capitalism.

It was generally considered that capitalism is based on individualism whereas socialism on collectivism. However, no one could delve deep into the essence of these problems, and accordingly, the terminology was construed only mechanically, thus causing irretrievable errors. From a highly coherent theoretical point of view, the revolutionary theory regards social classes around the proletariat under the guidance of trade unions and the party, their vanguard, as the main force for the revolution and assigns the decisive role to trade unions, ordinary organizations and social collectives.

But, even though such a proper judgement is made, it is forgotten that classes, the party and social organizations are composed of people, thereby failing to clarify the specific

role played by an individual in all work.

What is important here is that the role played by the individual in the social collective cannot be denied.

It is man who maps out and proposes the political lines. If such a man becomes a leader who guides the revolution, his influence will be decisive.

It must not be forgotten that the revolution must be made in accordance with working-class ideology, not for the interest of any abstract organization but for the interest of the working masses.

Therefore, we develop the Juche idea with the main stress on people who form the class, the party and social organizations. At a time when revolutionary theory must be set forth for the present times, Comrade Kim Il Sung authored the Juche idea. In my opinion, the very basis of this idea lies in attaching the greatest importance to man.

The Juche idea teaches us that it is man who actively transforms and conquers nature and society.

Man uses the laws of nature so that with his intellectual faculties he can adapt nature to his will.

However, as the scientific analysis of social transformations in human society shows, man transforms and develops social relations according to his judgement amid dialectical contradictions.

In this analysis we could find no one who would just wait for spontaneous transformation of nature and society.

On the contrary, man as master of nature transforms the world constantly to meet his purposes, intentions and aspirations. That is why the Juche idea defines man as master of nature and society and as his own master.

Why does man work and fight for independence?

Karl Marx scientifically expounded that human society progresses and develops through labour and struggle.

And, now is the time to settle, through analysis based on the Juche idea, the question which remained unsolved—why does man work and fight?

Man is a social being and what is vital to him is independence.

It is explained that man's independent position means defending his rights as master, fulfilling his responsibility as master of the revolution and considering and solving all problems to suit his views and his ability, on the basis of analysis of his experience and given conditions.

The Juche idea is a profound humanitarian thought; it attaches importance to the necessity for man to decide his destiny by himself. Herein lies the reason why independence is called man's life.

As regards this point Comrade Kim Il Sung taught as follows:

"Independence is what keeps man alive. If he loses independence in society, he cannot be called a man; he differs little from an animal. We might say that socio-political life is more valuable to a man than physical life. He is a social being. If he is forsaken by society and deprived of political independence, though he seems alive, he is virtually dead as social human being. That is why the revolutionaries deem it far more honourable to die in the fight for freedom than to keep themselves alive in slavery."

An analysis of human history, the history of class struggle, convinces us of the correctness of this conception.

The process of social development was the process of liberation of man from all forms of enslavement; it was the process of struggle to become the full-fledged master of nature and society.

Man conducts activity to transform nature within the definite framework of society.

Therefore, we cannot separate him from society and collective when we observe him from a scientific viewpoint. Man is a social being, and we can see that in view of his activity, he comes to have a socio-political life as important as his physical life.

Since man conducts political activity, if man loses his social life, it is tantamount to losing his physical life. As he ceases to exist physically if he loses physical life, so he is as good as dead in society if he is deprived of his socio-political life. It can be said that a man who has independent, valuable political life continues to survive though he ceases to exist physically. Man's life itself is social activity and existence.

So if he simply eats and sleeps to keep himself alive without engaging in social labour or political activity, his life cannot be called a genuine man's life.

If man allows himself to be shackled to others by losing his independence, he is worthless as man and his existence itself becomes meaningless. This explains why man is not afraid of any sacrifice in order to defend his independence and fights to free himself from all forms of oppression even at the risk of his life.

The conception that where there is oppression there will be resistance and revolutionary struggle emanates precisely from this fundamental principle of the Juche idea.

The independent stand signifies defending the rights as master of the revolution and carrying out his responsibility as such. In other words, it means discarding the spirit of dependence on others, using one's own brains, believing in one's own strength and relying on his own natural resources to solve problems facing him.

As it was made clear that what is essential to man as a social being is independence, we were able to realize that our independence had been trampled down by the ruling classes for thousands of years.

Man's labour for the production of material wealth is indispensable for the existence of man and society. But labour had been regarded as source of pain or misfortune, because in the old societies where different classes existed the production of wealth always presupposed oppression.

Man's independence began to emerge when the exploited class seized power.

But this must be regarded as one of many processes. Because even after the seizure of power by the exploited class, the fetters of class society and restrictions of nature still remain.

In order to liberate man from these survivals and fetters, it is necessary to carry out the technical revolution, part of the current socialist construction, as well as the ideological and cultural revolutions.

In the former days it was theorized that the task of technical revolution was set forth as a means for merely increasing productive forces and laying material foundations of socialism and communism.

From the standpoint of the Juche idea that regards man as the central factor, we come to view the technical revolution as a means for freeing the working people from arduous and labour-consuming jobs, for the technical revolution provides concrete conditions for genuine independence.

The narrowing down of the distinctions between heavy and light labour and between peasants and workers and the emancipation of man from inhuman, arduous and difficult work mean precisely regaining independence.

Through his labour man not only makes what he needs for his existence but also sets a new goal and voices new needs. Thus, he carries on activities to attain the goal and satisfy his needs. Such is the basis of man's activity for remaking nature.

The problem of ideological revolution is raised at this stage. Its substance is to awaken people and free them from the fetters of the world outlook imposed by the bourgeoisie.

There can be no socialist revolution apart from independence. This idea precisely constitutes the basis of the Juche idea initiated by Comrade Kim Il Sung.

How does creativity function in man's effort to remake nature?

Creativity renders it possible to enhance the role of the popular masses in transforming society.

Man is a creative being who remakes nature and produces the material wealth needed for his existence, through labour.

The history of social production is nothing but a history of human activities through which man remade nature to serve his own interests and created material means to meet his own needs.

Man remakes nature and at the same time transforms himself and society.

Man steadily reshapes himself internally without letup while creating necessary new material wealth and a new form of society.

Man's creative stand is the fundamental method that we must adhere to in transform-

ing nature and society.

The creative attitude is an attitude of relying on the revolutionary enthusiasm and creative efforts of the masses of people.

We should apply the Marxist-Leninist fundamentals and the revolutionary experience of other countries in conformity with the historical conditions and features of our own countries.

We should also combat dogmatism by all means.

When we introduce mechanically the principles applied to different social and historical reality, we will inevitably sustain setback and find ourselves estranged from the popular masses.

This is because the masses will not regard a dogmatist as a guide to the most just society free from exploitation and oppression but as a complete stranger. The historical reality of each country has in itself peculiar economic, moral, psychological, technical and social elements; we should draw a conclusion that indicates the correct revolutionary road by creatively interpreting and considering them in the light of Marxist-Leninist theory and foreign experiences gained in revolutionary development.

In theory and practice revolution cannot be made without preparing positive conditions. So it is said that there is no ready-made formula for revolution. A creative attitude as a revolutionary method of work for social transformation plays a decisive role precisely in critically accepting other countries' experiences and applying them to one's own conditions through the most correct consideration of actual conditions and socio-political traditions of each country.

This creative attitude of man finds its expression in establishing Juche in the political and economic spheres.

People who fail to acquire the creative attitude will lose their own views and in the long run fall into dogmatism, and be unable to take correct steps and make any contribution to paving the right road to revolutionary changes. In the end, they will stand in the way of effecting such changes.

The Juche idea is valuable model of the creative attitude of man.

Comrade Kim Il Sung has given a unique interpretation to the universal guiding principles of Marxism-Leninism created in entirely different historical circumstances from our present conditions and explained them convincingly to suit the realities of our era.

As regards this, Comrade Kim Il Sung taught:

"The Juche idea is in full agreement with the fundamental principles of Marxism-Leninism; it came into being as a reflection of the new stage of development of the international communist movement and its essential requirements."

Comrade Kim Il Sung originated the most correct guiding principle to solve the theoretical and practical problems of the revolution which had remained unsolved.

Marxism-Leninism assumes a creative nature by origin, and its theoreticians always interpreted it creatively.

Revolution emerges and develops by dint of internal factors of each country.

Revolution is carried out by the working class and the people of each country under the leadership of the Party. They make the revolution in keeping with their own concrete reality and the conditions of their historic development by assimilating foreign revolutionary experiences through their theoretical analysis; on the whole it is a creative process which they alone can carry out.

Marxism-Leninism is not an immutable idea but a creative doctrine which has to be applied and developed to suit new circumstances of the revolution and construction.

The Juche idea envisages the independent and creative solution of problems arising in the revolution and construction. Therefore, the Juche idea most faithfully expresses the creative spirit of Marxism-Leninism. In other words, it is fully in accord with the creative spirit of Marxism-Leninism.

We have tried to explain in detail the fundamental elements that show man's role in the world, in accordance with the principle of the Juche idea.

If the revolutionaries are united as a large army, an army of the people, against the oppressors, they are sure to win.

The great Juche idea lights this path for us.

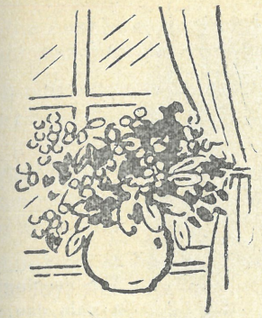
We thank Comrade Kim Il Sung for providing us with an excellent weapon that inspires strength in us to defeat the enemies of the people.

Long live Comrade Kim Il Sung!

Long live the great Juche idea!

Long live true revolutionaries fighting for communism!

Long live the revolution!



Happy Family

Every street and every house in Pyongyang, the capital of the revolution, overflowing with warm spring sunshine, ring with the happy and gay laughter of our people who live, envying nothing in the world, under the loving care of the great leader.

One Sunday, I called at the flat of Cha Song Su, an old woman returnee from Japan, living happily in Kyogu-dong, Oesong District in Pyongyang.

It was to keep the word I had made to her when I had been on a local tour to write an article for our magazine.

At that time she had been in the sanatorium on beautiful Lake Sijung-ho.

For her age of 70 she had looked energetic. She had said to me that the grateful fatherland sent her to the sanatorium almost every year though nothing special was wrong with her and boasted of the happy life enjoyed by her and her sons and daughter after their return to the homeland.

And then she had asked me to visit her flat on Sunday.

This was how I called at her flat.

All her family warmly received me.

That day the family seemed to have some celebration.

All family—sons and daughters-in-law who established separate families, daughter and son-in-law and grandsons and granddaughters—gathered.

Songs, laughters, faces beaming with smiles, bright rooms with rich furniture. ...

My first impression of her family was that hers was a happy family.

The respected and beloved leader Comrade Kim Il Sung said:

"Through their own experience our people are convinced that only the socialist system can guarantee genuine liberties and rights to the working masses and provide them with a most bountiful and happy life; they regard it as the greatest honour and pleasure to live and make revolution under this system."

Through this family I could get a good idea of the happy life of our people living with no worries under the tender care of the fatherly leader.

She said to all the members of the family filling two rooms:

"Whenever all my family gather like this, I feel as if I engrossed all happiness in the world."

Seventeen years ago, she returned to the homeland with four children from the alien land. But now all her children graduated from colleges to be able national cadres in the homeland.

Daughters-in-law and son-in-law also finished college.

She boasted of eight college graduates. There are college teacher, engineer and three doctors among them.

They all live in fine apartments in the heart of the city.

According to her, eight grandsons and granddaughters are attending school and three creche or kindergarten.

"When I returned home they were mere children. But the fatherly leader brought them up like this."

So saying, she spoke about her past.

She was quite a young woman when she

The evening of a gala day. The whole family have gathered

crossed Korea Strait to see her husband drafted to Japan for labour service.

In the merciless alien land she gave birth to sons and daughter and brought them up in sorrows and tears, frosting her hair. After her husband died of illness from his hard life she made up her mind to rear her children well.

But in the society where she lived money decided everything. Such society could not gratify her wish to make her children have a bright future.

This mother's earnest desire to give schooling to her children was crushed to pieces.

Kim Sam Gon, one of her sons, wanted to be an artist.

He liked painting very much. She saw a hand for painting in his childhood.

Weak as she was, she did everything she could not to give his little heart pain but have him get schooling up to college education.

Her son, too, did his best, working at an iron works from the middle school days to earn money. But it was all in vain.

Their cherished desire was realized only after they were placed in the warm bosom of the grateful socialist motherland guided by the fatherly leader.

From the moment she stepped on the fatherland happy events took place almost every day in her family.

The sunny apartment in the heart of Pyongyang, the capital of the revolution, was allotted to her family and she got a job.

The motherland sent Kim Sam Gon to the Pyongyang Fine Art College.

Now he is teaching at this college.

His name was in my memory.

He is a talented artist who contributes excellent works of high ideological and artistic value to the State Art Exhibition every year. His talent is in full bloom in the fatherland.

Sam Gon produced numerous works including Korean paintings "Despite His Busy Schedule" and "Deep-seated Grudge" and oil painting "New Life." For this he is popular among painting lovers and people and was decorated many times by the state.

The year when Sam Gon entered the college, her daughter Ju Rok went to the Pyongyang Medical College.

The next year Su Gon became a college student and then the youngest son Ju Sok.

It was when Ju Sok entered college. She prepared supper earlier than usual and was about to go to the working people's middle school.

Suddenly the door was flung open and the youngest son rushed in and threw himself into her arms, and said, "Mother, I entered college!"

Looking at her son who was beside himself with joy, she was lost in deep thought.

That evening she said to her sons and daughter:

"I, your widowed mother, can send four of you to college only in the socialist motherland guided by the fatherly leader. In Japan little do I dream this.

"Our socialist system is wonderful indeed."

She could not keep back happy tears, looking at her proud sons and daughter in uniforms issued by the state.

It seemed only yesterday. But now they graduated from colleges and had their happy home.

Stories about their happy life in the fatherland seemed too many to tell.

She and her sons and daughter fully experienced through life how grateful the socialist fatherland is. Their hearts were full of a firm determination to be faithful to the great leader.

Again feeling boundlessly grateful to the tender-hearted fatherly leader, to our socialist fatherland, I came out into the streets with them going to the theatre.

Li Yong Kang

The family enjoy themselves at the Children's Park

Devoted Medical Service

An accident at the Nampo port brought Ushiroyama Yoshio (55), chief engineer of the trade ship "Taiyomaru" of the Japanese Taido Shipping Co., Ltd., to the brink of death.

After some two months' treatment by devoted Korean medics at the Nampo Municipal People's Hospital, he was completely cured.

On the afternoon of December 14, 1977 he returned to Japan where his family were anxiously awaiting him.

At the Crossroads of Life and Death

Ushiroyama Yoshio was carried to the Nampo Municipal People's Hospital on the early morning of October 18, last year. Around 3 a.m. he fell upside down into the hold from a height of four metres through his carelessness while at work on the ship and got a heavy hurt on the head.

When this was known, there were only a few doctors and nurses on duty at the hospital.

Immediately other doctors were called to the hospital and preparations for operation were made.

When he was carried to the hospital, his face was irrecognizably smeared with blood and blood was ceaselessly coming out of his nose and mouth. Moreover, his right eye had a bruise and the left part of his head was broken and full of blood.

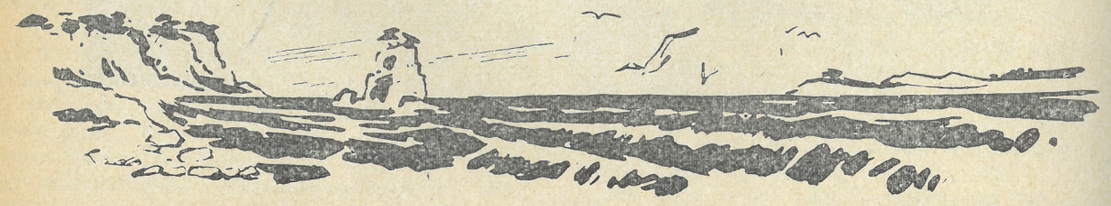
His blood pressure was between 55 and 0 while his respiration was 38 and his pulse 120. Each time he moved his body, more blood ran out. He was very critical.

Doctors' diagnosis was:

1. Cerebral concussion.
2. Subarachnoid haemorrhage.
3. Fracture of left temporal bone, right eye orbit and frontal.
4. shock 4.

It was sure that if the blood from the subarachnoid flowed into his throat in a swoon, aspiratory pneumonia might occur and expose his life to fatal danger.

The face of the captain of the "Taiyomaru" silently looking at the patient gloomed over



with despair. Emergency measures were taken. Every second counted. Medics did their best to save him.

Medics' consultations continued next to the sickbed. The doctor in charge of the treatment of the case and his assistant and the nurse in attendance and her assistant were appointed and their tasks assigned and concrete tasks given to the pharmacy and the pay-master's department.

Curative measures were taken one after another.

Chief Kim Jae Jong of the second surgery in charge of the case and other medics forgot even to eat breakfast to treat the patient and ate lunch only after the director of the hospital urged them to many times.

On the other hand, emergency measures were being taken also in Pyongyang. Emergency telephone calls were made without letup between Pyongyang and Nampo and Pyongsong.

Famous doctors were sent to the hospital by the central and provincial authorities.

Doctors' third consultation was held to work out a detailed curative plan until dawn.

The day broke. The patient seemed to turn better little by little. Though he was in a swoon, his fits abated, his blood pressure rose a little and bloodshed from his nose decreased slightly.

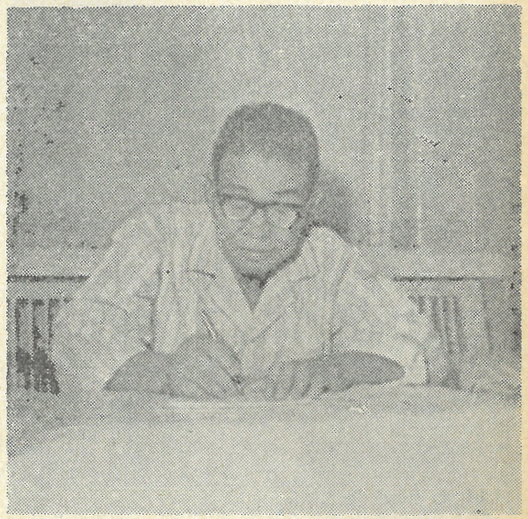
But they could not say for sure that they could revive him. Much blood was transfused into the patient and various medicaments applied to him.

Doctors in his charge and medics sent by the central and provincial authorities did not leave his side.

He seemed to have recovered from shock for some time but he began to suffer from shock again a week after he entered the hospital.

Blood came out again from the brain and aspiratory pneumonia occurred and he could not even move his body and lay completely exhausted.

Respiration was abnormal and blood pressure fell quite often.... In a word, he was in worst conditions.



Ushiroyama Yoshio writes a letter to the respected and beloved leader with all his heart

On the morning of October 25, he was coming closer to the brink of death. The faces of nurses who had sat up with the patient all night clouded with anxiety.

Doctors had still another consultation. A heavy silence gripped them. Chief Choe Il Rok of the nerve department of the Pyongsong medical college hospital said in a low yet confident tone:

"We have no time to lose. Let's perform operation boldly. We must have confidence in ourselves. We can revive him...."

They discussed the last curative measure for the patient.

Operation was performed at once. Second after second went by in all tension. Outside people were anxiously looking at the operation room.

"Please Revive My Father"

The hospital sent a telegram to his family and his company and informed them that he was in a critical condition.

Shortly after, his son Ushiroyama Yoshihiro (22), together with the captain Iwafuji Tsutomu of the "Toyomaru," came to the hospital by boat.

His face was bandaged all over.

His son clasped his father's hands and shook them, saying: "Dear father, Yoshihiro has come, your son is here...."

His father quietly opened his eyes. He knew his son and tried to raise his hand. But his hand dropped heavily. His eyes were wet. His son choked down tears with difficulty, his head lowered. Tears were in the eyes of the captain standing next to him.

After hearing from the director of the hospital the story of his treatment until he was saved from the critical condition, the captain said:

"Revival of Ushiroyama is a real wonder of wonders. This can be performed only in the cradleland of Juche...."

The son of the patient came to see his father every day.

He was not yet optimistic about his father. He only looked into the faces of doctors and nurses, quite at a loss what to do.

The respected and beloved leader Comrade Kim Il Sung said:

"What is most important to medical workers is boundless loyalty to the Party and the people and profound love for man and unbounded devotion to the patients."

Medics' faith in their ability to revive the patient grew deeper.

Feeling the worth of their painstaking efforts in the case's bettering conditions, they closely observed his conditions and properly treated him.

But the patient did not completely recover his consciousness.

This greatly pained his son.

He earnestly said to the doctor in his father's charge prior to his return home:

"I saw the devoted service of doctors and nurses in Korea under the leadership of His Excellency great President Kim Il Sung.

"I go home free from worry, as my father gets treatment in the cradleland of Juche. Dear doctors, please revive my father...."

Chief Kim Jae Jong heartily shook hands with him. It was his confident reply assuring him that they would completely cure his father without fail.

Nineteen days after he entered hospital the case recovered his consciousness.

As the saying goes, "Sincerity makes even the stone bear flowers," the patient felt better and better and gradually recovered his health thanks to the devoted service of the doctors and nurses.

His appetite steadily improved.

This change greatly gladdened the medical workers.

Chang Gum Sun, the nurse in his charge, learned what food he liked and brought him seasoned raw eels and prepared Japanese dishes for him.

She made the following entry in her diary:

"...Today my mother got eels, seasoned them and came to the hospital with them. I was heartily grateful to her.

"The patient saw the seasoned raw eels on the supper table and said something to me. It was sure that he said he liked seasoned raw fish. He affectionately looked at me awhile.

"He invited me to eat with him, even putting chopsticks in my hand. I picked a piece of eel. I was very happy to see him eat with keen relish...."

After that, Gum Sun's mother prepared various dishes for him and came to the hospital with them.

Young nurse Choe Tae Sun and an old nurse thought and acted like Gum Sun.

All medical workers took the case's pain as their own and did everything they could for the recovery of his health.

Under the tender care of such people Ushiroyama Yoshio recovered his health.

"Juche-type Blood Runs in My Veins"

On the afternoon of December 6 the captain of the "Toyomaru" paid his second visit to Ushiroyama's sickroom.

Authorized by his company, he came to take the patient.

At the sight of Ushiroyama, who had been lingering on the brink of death one month ago, sitting in good health, the captain was beside himself with joy and tightly clutched him in his arms, crying: "What a surprise! You are chief engineer Ushiroyama, aren't you?"

Ushiroyama stretched out his arms and moved them up and down to show the captain that he had completely restored his health.

The captain said to him:

"... I was deeply moved by Koreans who spared nothing to save an ordinary foreign seaman.

"Chief engineer's complete cure is possible only in Korea, a land of the people, under the leadership of His Excellency great President Kim Il Sung...."

Leaving for home, Ushiroyama Yoshio was very reluctant to part with the medical workers. He said to them:

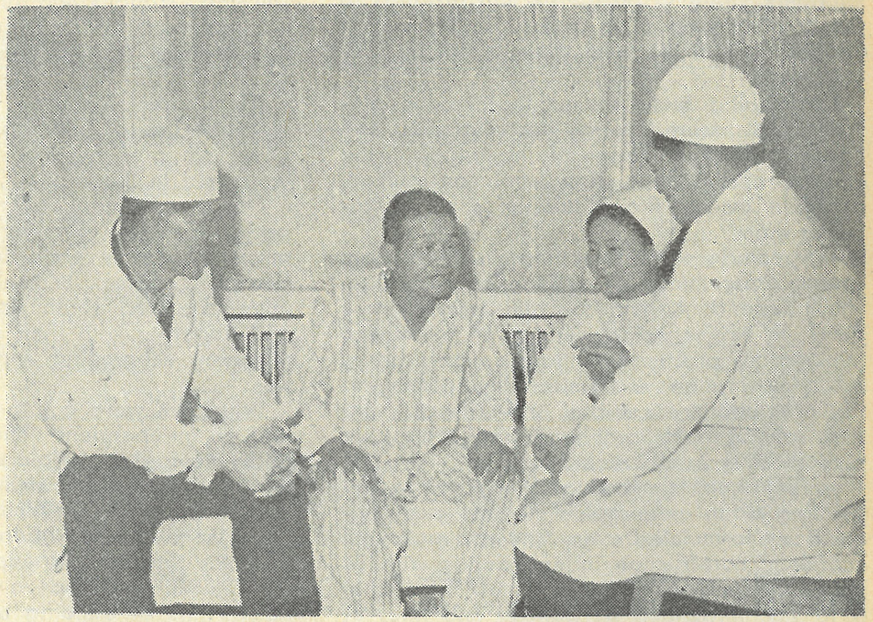
"... I survived a fatal wound. This is entirely due to the deep solicitude of His Excellency great President Kim Il Sung who taught the great truth that man is the most precious of all in the world. The blood of Koreans, the perfectly pure Juche-type blood, runs now in my veins...."

He said that as a seaman he had seen many people die in the sea on account of ship accidents in his life but he had never heard that people, like him, were saved from the brink of death and boasted that he was born again under the loving care of His Excellency great President Kim Il Sung.

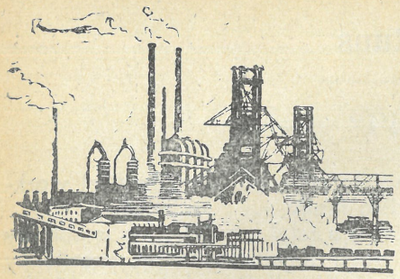
The joy of the medical workers seeing him off was also beyond expression.

The medics kindly spoke to him about how to take care of his health on his way home and in Japan, bidding farewell to him.

Ushiroyama Yoshio was very reluctant to part with them, looking back again and again on the ship.



Ushiroyama Yoshio says: "I thought at first I could not escape death. But it proved quite wrong."



The Juche Stand and Principle of Self-Reliance Maintained in the Building of an Independent National Economy

Under the wise guidance of the great leader Comrade Kim Il Sung our Party and state have all along kept up the Juche stand and the revolutionary principle of self-reliance in the building of an independent national economy.

The great leader Comrade Kim Il Sung said:

"Our experience shows that it is possible to successfully build an independent national economy, bringing prosperity and progress to the country, only when Juche is thoroughly established and the main stress is put on self-reliance."

Establishing Juche means to take the attitude of a master towards the revolution and construction. The masses of the people, the masters of the revolution and construction, ought to assume the attitude of a master towards them.

The attitude of a master finds its expression, among other things, in an independent stand. The independent stand is a truly revolutionary stand of rejecting dependence on others, thinking all problems with one's own brain, believing in one's own strength, displaying the revolutionary spirit of self-reliance and thus solving one's problem on one's own responsibility in all cases.

To keep up this independent stand in the building of an independent national economy our Party formulated every line and policy of economic construction independently with its belief and views and implemented them. That is to say, it defined all policies and lines of economic construction in keeping with the actual conditions of its country on the basis of its own judgement and faith, not by anyone's orders or directives, and put them into practice for itself. This we did for the firm establishment of Juche in the field of economic construction. It was a fundamental guarantee for the success of economic construction.

Adherence to the independent stand had a particular meaning in our country because our revolution and construction assumed a complicated, arduous and protracted nature and our economic construction was attended with lots of hard and complex problems which other countries had never faced before.

Right after liberation when our Party set forth the line of building an independent national economy many obstacles and difficulties were laid in the way of implementing it.

Our people took over from Japanese imperialism a very backward, deformed economy which was severely destroyed by it at the time of its defeat. Worse still, the US imperialists occupied south Korea after liberation and, together with their stooges, engaged in villainous sabotaging and subversive activities.

When we were out to build a new society and an independent national economy we badly needed a vast amount of funds, machinery and equipment, and raw materials and a large number of technical personnel, but could acquire none of them easily.

At the time, some people, wavering before the difficulties, raised an objection to our Party's line of building an independent national economy, saying: "There is no need to

construct a comprehensively developed independent economy in a small country like ours." Some others insisted: "It is better for our country to produce only part of its needs for itself and import the rest from other countries."

Our people did not in the least lose heart in whatever difficulties, turning a deaf ear to the idle talks of the rucks.

They rolled up their sleeves to build a new society with the firm conviction that they could successfully manage it in any adversities so long as there was the great leader Comrade Kim Il Sung who set forth the correctest line of the building of an independent national economy and sagaciously guided the struggle to put it into practice.

The great leader roused our people of all strata to the sacred work of building an independent national economy which would provide material foundations for the building of a rich and powerful, sovereign and independent state, appealing to those with strength, to give strength, those with knowledge, to give knowledge and those with money, to give money.

In hearty response to this appeal of the great leader, the entire people of our country rose up to build an independent national economy, devoting every strength, wisdom and technique they had.

Like this, we never departed from the correct line of the building of an independent national economy which had already been adopted on an independent stand, but carried it out without the slightest vacillation, resolutely pushing aside every obstructive manoeuvre, and thus could lay the rock-firm foundations of the national economy.

The attitude of a master towards the revolution and construction also finds its expression in the creative stand. The creative stand is the revolutionary stand of opposing dogmatism and applying the universal principle of Marxism-Leninism and the experience of other countries to suit the historical conditions and national peculiarities of one's own country.

In order to maintain the creative stand in the building of an independent national economy, our Party held fast to the revolutionary principle of the working class, studied the actual conditions of our country and had anything suitable to them accepted boldly without being restrained by any accepted formulas and propositions.

As for the experiences of other countries we adopted useful ones, not unnecessary and harmful ones. And in case of adopting good ones, too, we improved and reshaped them to suit our realities.

Though no ready-made theory and experience were found in any other countries, our Party reorganized the old economic sectors along socialist lines prior to the technical reconstruction and rapidly constructed an independent national economy by dint of the superiority of the triumphant socialist system.

The successful socialist reorganization of the old economy in our country proved that creative stand maintained by us was the only correct one because it enabled us not only to solve successfully the rural question, a very difficult question after the war, but also to step up the building of an independent national economy at an unusual speed with recourse to the new socialist relations of production, and to accelerate the allround development of the revolution and construction.

Besides, we could achieve great success by originally solving in keeping with the country's actual conditions all problems arising in the course of building an independent national economy and socialism—the problem of correlations between heavy and light industries and between industry and agriculture in economic construction, the rural question under socialism, the principle and method of guidance to, and management of, the socialist economy and the like.

Our experience showed that firm adherence to both the independent stand and the creative stand in economic construction provided a fundamental guarantee for the successful construction of an independent national economy.

Our Party and state kept up the revolutionary principle of self-reliance along with the Juche stand in building an independent national economy.

The great leader Comrade Kim Il Sung stated as follows:

"In building a socialist economy, we should also be firm in our adherence to the principle of self-reliance and move towards the building of more solid foundations for an independent national economy, promoting economic and cultural cooperation with the fraternal countries on this basis."

Self-reliance means standing on one's own feet in the very literal sense. It is a most revolutionary spirit consistent with the duty of Communists and a manifestation of the inde-

pendent stand.

Only by firmly adhering to the revolutionary principle of self-reliance in building the country's economy is it possible to mobilize one's own human and material resources and all potentials to the maximum and make effective use of them, and set up a rich and strong, sovereign and independent state, getting over by oneself every obstacle and difficulty in the way of building an independent national economy.

Maximum mobilization of the country's natural resources and people's creative labour in the revolutionary spirit of self-reliance constitutes a source of inexhaustible strength in economic construction and a decisive guarantee for the vigorous progress of the country's economic construction. It is so powerful that no external assistance or aid can take its place.

Every country has more or less its own natural wealth and raw material resources. If only there is the revolutionary spirit of self-reliance, it is fully possible to tap them by one's own labour, produce the means of production necessary for the development of the national economy and the consumer goods needful to the people's livelihood, and turn one's own potentialities into a material force guaranteeing economic independence.

Our Party and state built a solid independent national economy with a resolve to build a new society with their people's labour and domestic resources.

By closely following the revolutionary principle of self-reliance, our people could surmount all obstacles and tribulations in their way and achieve a big success in the building of an independent national economy.

Of course, we fully acknowledged the importance of international support and encouragement and the necessity of other countries' assistance. However, we did not regard it as the main thing under any circumstances.

In building an independent national economy our Party and state put the main stress on self-reliance and considered the external support and encouragement to be of secondary importance.

Therefore, we categorically rejected the tendency of overestimating other country's aid or relying exclusively on others. If a country remains idle expecting assistance from other countries, it comes to disbelieve in the strength of its people, and fails to plan or try to mobilize its own internal resources, only turning to others.

Then it is impossible to build either an independent national economy or a rich and strong, sovereign and independent state.

Through their own practical experience our people are convinced that only by holding to the revolutionary principle of self-reliance, can they quicken the building of an independent national economy to the utmost.

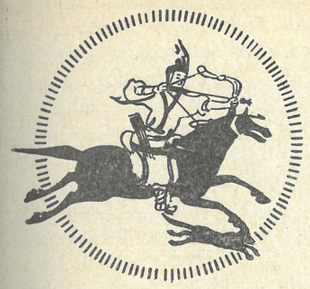
Our Party and state attached decisive importance to our people's strength and the domestic resources right after the ceasefire when we took the first spade to lay the foundation of an independent national economy in the difficult situation where everything was destroyed and everything was short.

In the period of postwar rehabilitation and construction our country received economic and technical assistance from fraternal countries. It was of course conducive to the postwar rehabilitation and construction to some degree. But at that time, too, we did not lay the main stress on the foreign aid but set it as the primary task to mobilize our people's might and internal resources following the revolutionary principle of self-reliance. Even in case of receiving aid from fraternal countries, we used it from the stand of Juche, making it effectively serve the building of our independent national economy.

As we enlisted our people's might and internal resources to the maximum in the spirit of self-reliance, we were able to carry out the vast task of postwar rehabilitation and construction with credit in a short period of two years and eight months, though the US imperialists prattled that we would not be able to stand on our feet again even in 100 years.

From the time we completed postwar rehabilitation and construction we kept up the building of an independent national economy exclusively on our own strength.

Since we adhered to the revolutionary principle of self-reliance even in the complex and arduous situation within and without in 1956-57, we could energetically push socialist economic construction with the vigor of Chollima, accomplish the historic task of socialist industrialization in a matter of 14 years and build a mighty, resourceful independent national economy.



Serial

Outline of Korean History (1)

BEGINNING OF KOREAN HISTORY—PRIMITIVE STAGE

1) Paleolithic Age in Korea (600,000 Years Ago)

The long history of Korea started with the emergence of man on the earth.

The great leader Comrade Kim Il Sung has said:

"The Korean nation is a gifted nation with a long history and a brilliant cultural tradition."

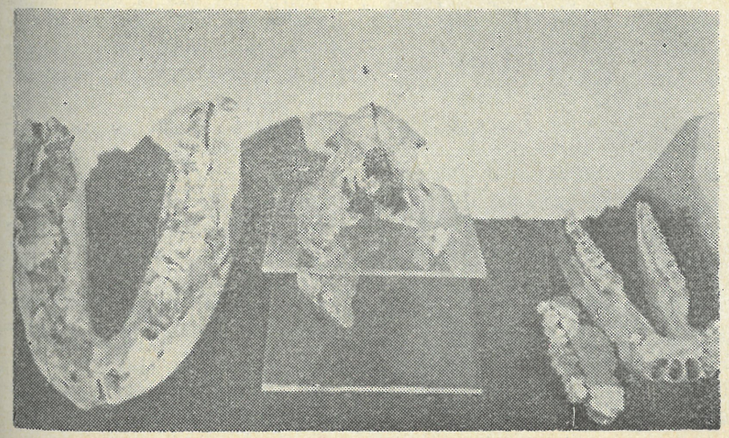
The artifacts of the Paleolithic Age unearthed in our country prove that Korean history began with the appearance of man on the earth.

There is Komunmoru in Sangwon county some 40 km southeast of Pyongyang. A fossiliferous stratum nearly 2.5 metres thick was found in the limestone cave site there. Animal bones half eaten by primitive men came from this deposit.

Remains found there included scores of fossilized bones of animals such as field mouse living in swampy land, hyena with short jaw and rhinoceros with two big horns that became all extinct more than 100,000 years ago, and crude types of stone implements. Each of stone implements weighs one kilogramme or so. It seems that they were used for digging earth or cutting objects. A stoneworking technique and an analysis of animal bones support the view that those men who used these implements belong in Lower Paleolithic Age about 600,000-400,000 years ago.

The finds of Komunmoru village indicate that the inhabitants in those days were men some time after appearance of man, but they were still in the stage of ape man. They were primitive in social organization.

In 1963 another Paleolithic site next to that of Komunmoru was discovered at Kulpori, Unggi county, North Hamgyong Province. The remains found in the lower reaches of the Tuman-gang River, the northeastern tip of Korea, consist of two cultural strata. Finds from the first stratum belong in the Middle Paleolithic Age as long ago as about 100,000 years and those from the second stratum belong in the



Fossilized animal bones discovered in the cave site of Mt. Sungri-san

Upper Paleolithic Age about 40,000-30,000 years ago.

Artifacts found at Kulpori suggest that the settlers in this area were much more advanced than the afore-mentioned Komunmoru group. They learned to make choppers and knives by using sharp splinters of smashed rocks. They were also conversant with the use of fire. Instead of a cave life they adopted a tent life.

The Kulpori group who had left their cultural relics in the first stratum were palaeoanthropic men. They had already passed through the stage of ape man. Those who had left their culture in the second stratum were the people belonging to neanthropic men very similar to modern men. They broke away from the primitive tradition and formed a matriarchal clan community.

Fossilized bones of neanthropic men in Upper Paleolithic Age were also discovered on Mt. Sungri-san in Tokchon county, South Pyongan Province, in 1972.

The discovery in our country of the remains of the Paleolithic Age shows that the Korean Peninsula has every claim to being one of the oldest cradles of mankind.

2) Neolithic and Bronze Ages in Korea

The people born in this land at the early stage of the emergence of human beings developed the productive forces through the struggle to free themselves from the fetters of nature and they underwent a gradual transition toward the age of civilization following a law-governed process of social development.

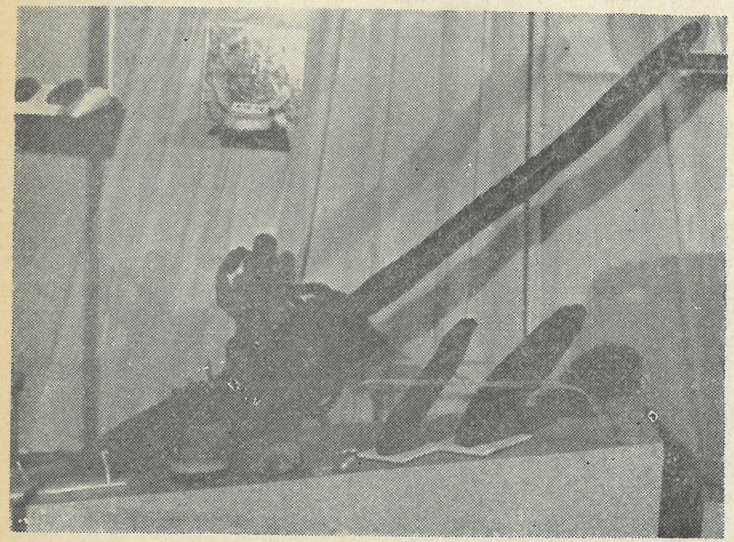
The Neolithic Age that followed the Paleolithic Age began in the fifth millennium B.C. A social spirit came to birth with a matriarchal clan community.

Many clans, the ancestor of the Korean nation, were living in the vast areas covering the Korean peninsula, with extensions into the basin of the Liao River, Northeast China. From early Neolithic Age these clans adopted a settled life and their main occupation was agriculture. At the same time, they engaged in domestic animal breeding and fish catching. This became known through the discovery of shell mounds widely diffused in the coastal areas of the Korean peninsula and dwelling places in the inland areas. Stone ploughs and sickles, unglazed earthenware, carbonized grains, bone gimlets and fishing-net sinkers were discovered in the shell mounds in Kungsan, Onchon county, South Pyongan Province and in the dwelling places in Chitap-ri, Pongsan county, North Hwanghae Province, and many other Neolithic sites.

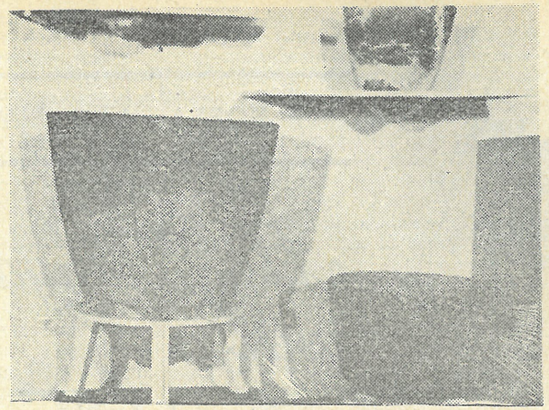
Houses were circular, rectangular or square in shape. Roofs were of conical or gable shape. On the remains of huts there still remain firebeds used for heating rooms, boiling or roasting something to eat.

The cultural community of the Korean people in those days is confirmed by numerous Neolithic artifacts uncovered in the Korean peninsula and in the area east of the Liao River, which include comb pattern and spiral and lightning stamped unglazed earthenware and polished stone axes of peculiar shape differing from those used in neighbouring areas.

The Bronze Age in Korea began from the first half of the second millennium B.C. When males began to play a decisive role in expanded agricultural production and in the manufacture of productive implements, a matriarchal clan community gave way to a patriarchal clan community. Various farm implements and weapons of the Bronze Age—axes, daggers, spearheads and arrowheads made of bronze and crescent-shaped swords, adzes, T-shaped hoes and star-shaped axes



Farm tools



Vessels with engraved patterns

made of stone were found in Kumtan-ri, Sadong district, Pyongyang, and in Sinam-ri, Ryongchon county, North Pyongan Province.

With the expansion of men's productive activities and the growth of production, changes took place in the mode of life and customs. A primeval cave life was replaced by a home life. Tombs also took varied forms—dolmen, stone-box and pit tombs. The polished pots came into wide use in the Bronze Age. They were of red or black colour. Our unique wares and tombs differing from those of the neighbouring areas show that the racial and cultural community of the Korean tribes grew with the passage of time.

Twenty-one crescent-shaped swords and 12 axes and adzes were found in the ruins of nine houses in Soktan-ri, Songrim City, North Hwanghae Province—remains of late Bronze period. Many moulds used for casting bronze implements were discovered in Yonghung county (Kumya county at present), South Hamgyong Province. Several big jars containing millet and sorghum were found at the dwelling places in Pomuigusok (Tiger Valley) in Musan county, North Hamgyong Province.

These finds of the Upper Bronze Age reveal that production further increased and surplus products came into being. Accumulation of the surplus product and introduction of a system of its inheritance—this was attended by a wide gap between the rich and the poor and led the community to disintegration. Tombs built in Upper Bronze period represent this gap which occurred within the framework of the clan community. At Hsituanshan in Kirin, Northeast China, an area inhabited by our ancestors in olden times, there are many ancient graves. Some of them are provided with all manner of lavish objects and others with poor ones. At Unryul and Anak of South Hwanghae Province there are dolmen tombs. Some of them are of great size and others are small. The former was built for men of power.

Many weapons and old sites of houses destroyed by fire are to be found in the remains of Upper Bronze period. This is indicative of the fierce wars fought among the tribes to obtain slaves and of the process of disintegration of primitive communal society.

Through such a law-governed process of development, primitive society in Korea was gradually replaced by class society.

Research into fossilized bones of primitive men discovered in our country suggests that from an anthropological point of view the present-day Koreans who are blood-related to primitive types of men in Korea are a homogeneous nation of one stock. These primitive types of men belonged to one of the initial-type men in East Asia. The Korean nation was formed with today's Korea as the centre. Fossils of neanthropic men found in the remains of the latter half of the Paleolithic Age on Mt. Sungri-san, Tokchon county, South Pyongan Province, show that they are one of our ancestors.

The Koreans in antiquity, the ancestor of the Korean nation, created a unique primitive culture through their protracted struggle to conquer nature in this land.

(To Be Continued)

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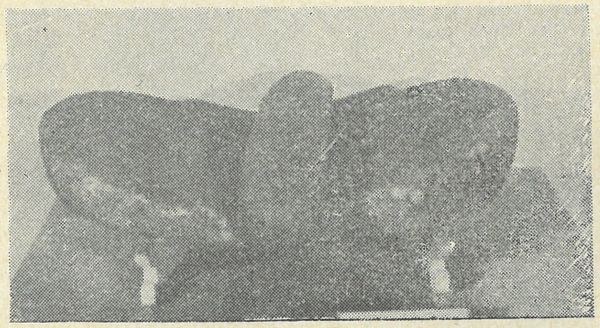
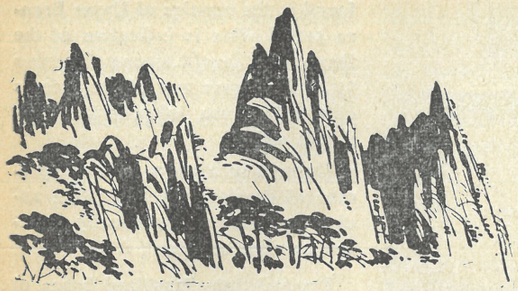


Grinding stone



KOREA—A LOVELY LAND

Mt. Kumgang-san and Eight Fairies

While our Pyongyang Mansudae Art Troupe was on a performance tour of a European country, a foreigner happened to see its performance of the group dance "Fairies of Mt. Kumgang-san" based on a legend and said:

"...The performance of Korean artistes gives an irresistible impulse to visit the land of morning calm. I have quite often heard about the beauty of Mt. Kumgang-san. Even fairies are said to have refused to ascend to heaven and lived there. This is more than enough to show its beauty. Beautiful mountains produce interesting legends about their beauty. I'll never fail to go to Korea to see Mt. Kumgang-san...."

Mt. Kumgang-san with a legend of eight fairies is widely known to the world from old times for its scenic beauty.

Even a foreign book issued 3,000 years ago writes that Mt. Kumgang-san in Korea has 12,000 peaks and a foreigner said that he would like to be reborn in Korea to see Mt. Kumgang-san.

Korea, stretching out in a queer form from the continent in eastern Asia, at the northwestern tip of the Pacific, is bounded on three sides by the sea. She abounds in limpid streams and lofty mountains and lends pleasing variety to the view according to seasons—spring, summer, autumn and winter.

Mt. Kumgang-san is the most beautiful in our country.

Comrade Kim Il Sung, the respected and beloved leader of our people, spoke in the days of the anti-Japanese revolutionary struggle:

Our country, Korea is known to the world for its beauty and a foreign noble said, "I shall have nothing to regret if I die after seeing Mt. Kumgang-san of Korea."

Mt. Kumgang-san is a mountain of the Taebaek range shaped like a backbone which runs along the east coast in central Korea. It covers a wide area 60 km long from north to south and 40 km wide from east to west.

It is a giant mountain of granite formed in the Mesozoic era. It had deep gorges as a result of the big dislocation movement. And in the course of a long weathering it was corraded and broken into a beautiful and magnificent mountain looking like a delicate sculpture.

It is a great mass of numberless

peaks shaped like peaks of fantastic rocks heaped and twisted. Oddly-shaped peaks, wonderful ravines, streams like the Milky Way, blue ponds and snow-white falls, rocks of myriad shapes and thick forests and luxuriant foliage and fragrant plants and grasses find themselves in splendid ensemble and lend ideal beauty.

There are over 50 peaks boasting of their ideal perfection of beauty and named after their places and unique shapes, including Piro-bong Peak, the main peak of Mt. Kumgang-san 1,638 metres above the sea, Ilchul-bong Peak (Sun-rising Peak), Wolchul-bong Peak (Moon-rising Peak), Chipson-bong Peak (Standing Fairies' Peak), Munpil-bong Peak (Standing Writing-brush Peak). It also boasts of over 20 spots with wide prospect including Chonsondae and Manggundae; over 30 oddly-shaped rocks including Samson-am and Kimyon-am; 7 ridges and 6 gates; 10 or more natural caves; Kuryong Falls, one of the big falls in the East, and many other falls and ponds.

Mt. Kumgang-san is divided into three parts. The western part of the mountain with the Piro-bong Peak as watershed is called Nae-Kumgang (Inner Kumgang), which is marked by womanly beauty, the beauty of graceful and gentle gorges and valleys; the eastern part is Oe-Kumgang (Outer Kumgang) which is marked by manly beauty, the mountain beauty offered by undulating peaks, falls and ravines and fantastic rocks; and the part of the mountain in the sea is called Hae-Kumgang (Sea Kumgang) marked by the beautiful seascape—peaks and queer rocks there remind you of those in Mt. Kumgang-san.

Gracefulness of all valleys and peaks of Mt. Kumgang-san and wonders of nature demand the great admiration of beholders.

The Okryudong and Kuryongdong Valleys of Oe-Kumgang are most beautiful. The Sangpal-dam Pond associated with the legend of eight fairies is situated there.

There is a large, flat rock like a white jewel, as reflective as a mirror, washed and wiped by water from time immemorial, over which flows crystal-clear water noiselessly like unrolled thin silvery silk, and under which is a deep blue pond; razor-sharp peaks face each other as if they were measuring themselves with each other, offering so many wonderful views among them that your eyes hardly follow them. This is the Okryudong Valley. Once you are there, you are fascinated by its scenic beauty. In the Kuryongdong Valley the thunder of the falling water shakes the valley and cool breeze fills it. Before you know you direct your eyes to where the thunder comes from. You can see water fall in furious torrents from the top of the steep cliff as if water were coming down from broken heaven. This is the Kuryong Falls, one of three big falls in our country. Struck with wonder at the magnificent falls, a poet of our country in the 16th century sang of it: "It sounds like thunder and looks like snow."

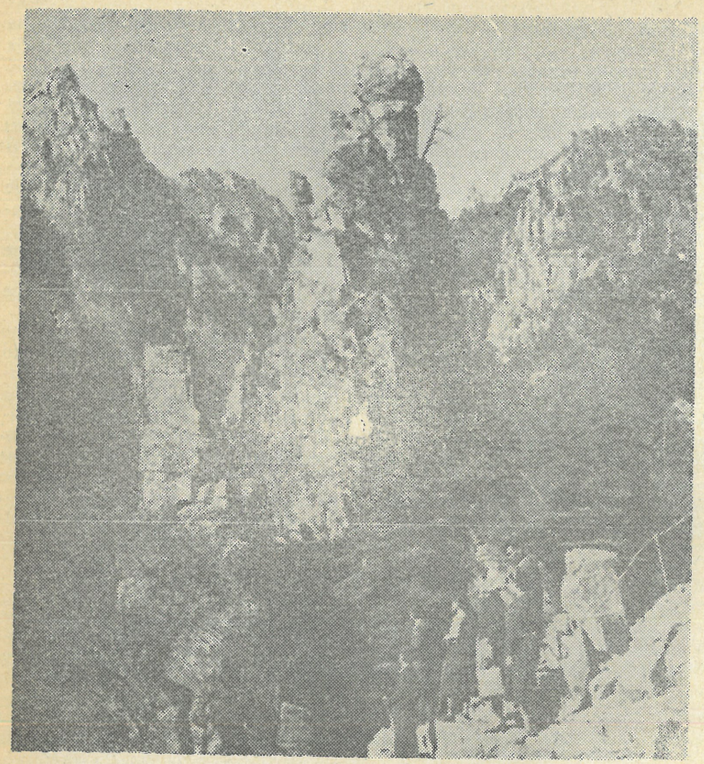
Here you feel a longing to see the legendary Sangpal-dam Pond and go up to Kuryongdae without wiping sweat.

In a deep gorge below there are eight hollow-like ponds in the bright reddish rocks looking like eight blue gems strung. You feel as if you could catch the pearl-like stones spread on the bottoms of the ponds if you extended your hands. This is the famous Sangpal-dam Pond. Reddish rocks and blue water, solemn stillness and wall-like peaks towering high into the sky....

Indeed, it is a mysterious gorge where fairies can descend from heaven. Here you hear the legend of eight fairies from the guide, some sitting on rocks and the other standing to look down spellbound at the Sangpal-dam Pond:

...Once upon a time a lad of the Kumgang village saw a deer chased by a hunter and hid it while gathering firewood. At the advice of the god of Mt. Kumgang-san he concealed the wing-clothes of the most beautiful fairy of the eight who came down to the Sangpal-dam Pond to have a bath and married her and lived together. They had three child-

Chongsok-jong in Hae-Kumgang



The Kimyon-am Rock of Mt. Kumgang-san

ren. One day his wife earnestly asked him to give back her clothes and he did so, forgetting the counsel of the mountain god to return her clothes after they had four children. While he was out, his wife-fairy put on her wing-clothes and ascended to heaven, two children under her arms and one on her back. The mountain god felt sorry for the man and told him that fairies in heaven drew water from Mt. Kumgang-san every day by bucket and so he might ascend to heaven by holding on to the bucket and meet his beloved wife and children. But he flatly refused. He could not leave beautiful Mt. Kumgang-san. The fairy heard the laudable story and missed her husband and beautiful Mt. Kumgang-san and came down again and lived together happily, saying that Mt. Kumgang-san is better to live in than heaven....

This legend showing the love of our people for Mt. Kumgang-san has been handed down from generation to generation to take various forms of oral literature including folk song and tale, and its content was different according to the times.

Mt. Kumgang-san abounds not only in beautiful scenery but also in precious underground resources and animals and plants. The mountain is, so to speak, a treasure house. There are over 1,000 kinds of plants including *sansam* (wild *insam*), an elixir of life, and our endemic plants *kumgangkuksunamu* and *kumgangchorong* and various animals—tiger, bear, deer and queer birds and so on.

The mountain also boasts of many old buildings and remains showing the talent and resourcefulness of our people. In the period of the Fatherland Liberation War the US imperialists destroyed or burned down barbarously the precious cultural remains. But under the correct policy of the Workers' Party of Korea for preserving cultural remains many of them were restored to original state.

During the rule of feudalism and Japanese imperialism Mt. Kumgang-san was used exclusively by the exploiting classes as their pleasure resort and it had nothing to do with the working people's life.

At that time Mt. Kumgang-san was a "mountain of tears" for the people and the legend of the eight fairies had a different content. Representing their sincere desire to live a happy life in heaven, which they could not enjoy on the earth, people said that the wood-cutter-lad of the Kumgang village ascended to heaven with the fairy to live happily.

Following liberation, however, under the wise guidance and deep concern of the respected and beloved leader of our people Comrade Kim Il Sung the age-old dream of the people there came true and the "mountain of tears" became a "mountain for the people." Now, reflecting the happy life of the people, the legend changed again its content: The eight fairies, who came down to the mountain to have a bath, all threw off wing-clothes and lived in beautiful Mt. Kumgang-san and fully enjoyed happiness on the earth that they could not have in heaven.

Our people feel pride and affection for Mt. Kumgang-san and legends associated with it and represent it in movies, revolutionary operas, songs and dances.

Now Mt. Kumgang-san is well arranged for the cultural recreation and sightseeing of the working people. Many working people and youth and children come from all over the country to see it every year and foreign friends also visit it.

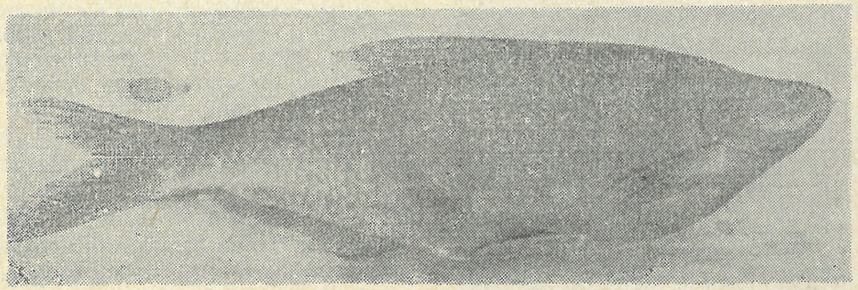
PYON-O OF AMNOK-GANG RIVER

Recently our biologists discovered a new fish in Lake Supung-ho of the Amnok-gang River in the course of their efforts to explore fish resources. This fish hitherto unknown in our country is *pyon-o* (Parabrami pekinensis).

Pyon-o is a fish of one genus and one species in our country. Taxonomically it is a cyprinid. Its body is high and flat and its head is small for its body and its mouth is elongate. Belly is like a blade from pectoral to caudal fin.

This fish is grass-eating and rarely predatory. The big parent fish is more than 40 cm long and weighs over 3 kg. Its flesh is tough, tasty and highly nutritive. Its catch in the Amnok-gang River basin has a bright prospect.

Measures to propagate it are being taken in our country which regards it as the supreme principle governing its activities to promote the people's welfare.

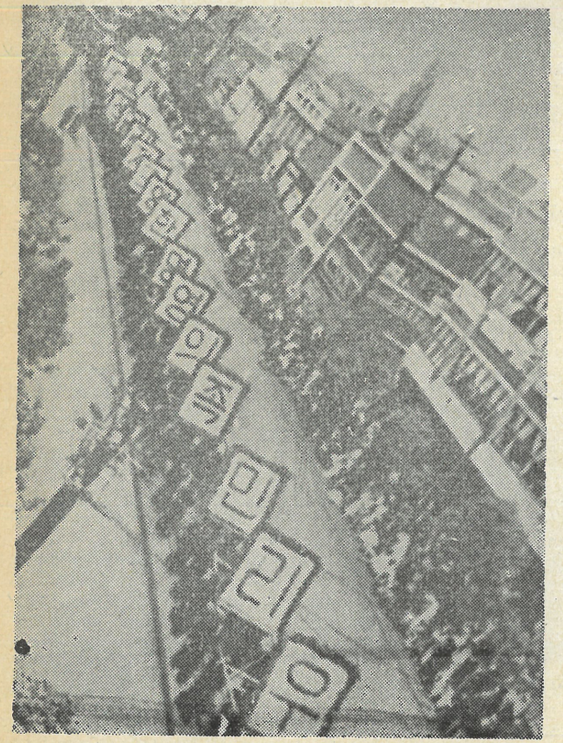


Historic North-South Joint Conference

Thirty years have already flown by since the historic Joint Conference of Representatives of the North and South Korean Political Parties and Social Organizations (North-South Joint Conference) was held.

The North-South Joint Conference held at the Moranbong Theatre in Pyongyang in April 1948 was of historic significance in frustrating the traitorous May 10 separate elections in south Korea by the united efforts of the patriotic democratic forces of the north and south and arousing the people to the establishment of a united democratic government.

The country's situation at the time was very grave.



Pyongyang citizens demonstrate in support of the success of the Joint Conference of Representatives of the North and South Korean Political Parties and Social Organizations

After wrecking the work of the Soviet-US Joint Commission for the settlement of the Korean question, the US side, taking advantage of its dominant position at the UN, unjustly brought the Korean question to the UN in October 1947. The UN Charter excludes the discussion of the issues of postwar mediation and prohibits the United Nations intervention in matters within the domestic jurisdiction of any state.

This notwithstanding, the US concocted the "UN Temporary Commission on Korea" at the UN General Assembly, whose function it was to "supervise" the "elections" and "the establishment of the Korean government."

However, the "Commission" was opposed and rejected by the entire Korean people. The US hurriedly called the "UN Little Assembly" in February 1948 and railroaded a resolution on holding separate "elections" only in south Korea. This was a criminal resolution on national division.

The situation urgently demanded that the entire nation unite in order to surmount the crisis of national split, irrespective of ideology and ideal.

The great leader Comrade Kim Il Sung made it clear to join hands with all political parties, social organizations and individual personages opposing the traitorous separate elections in south Korea and supporting the peaceful reunification of the country and suggested the convocation of a North-South Joint Conference.

The save-the-nation proposal to have a meeting of the representatives of all Korea to tide over the national crisis was a wise patriotic offer which anyone else could not make at such a critical juncture. This magnanimous and generous suggestion of the great leader caused a great sensation in the political and social circles of south Korea and received the ready response of the people.

The south Korean papers featured the offer, saying it was a "dawn to dispel the dark cloud of three years' division into north and south."

Not only the progressive political parties and social organizations but also the middle-of-the-road political parties and even some right-wing political parties in south Korea actively supported the North-South Joint Conference suggestion. Even Kim Gu, a bigoted right-wing politician in south Korea, made a statement supporting the convocation of the North-South Joint Conference and came to Pyongyang.

At last the North-South Joint Conference was held with the participation of representatives from 56 political parties and social organizations except for only a few pro-American traitorous political parties and organizations.

At this conference the great leader Comrade Kim Il Sung delivered a report on the situation in the country and the tasks for the independent reunification of the country.

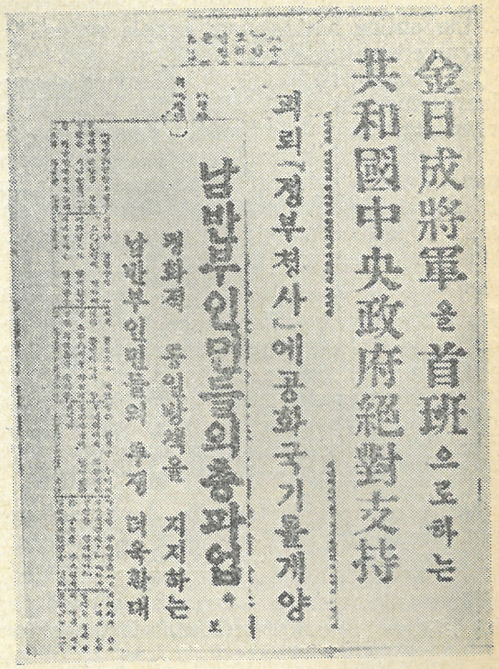
The great leader Comrade Kim Il Sung said:

"Anyone who really loves the country must resolutely reject the traitorous separate election. In this nationwide struggle, all people, regardless of party affiliation, religious creed or political persuasion, must be united if they are concerned about the destiny of the country and the nation.

"Unity alone can ensure our victory."

This policy set forth by the great leader was an absolutely correct militant programme to surmount the national crisis by the Korean people themselves and open the road to meet the national desire.

All the attendants of the conference supported and approved the great leader's historic report and expressed their determination to fight devotedly to implement it.


金日成將軍을 首班으로하는
共和國中央政府絕對支持
남반부인민들의 총파업

Newspapers reporting the struggle waged by the south Korean people in absolute support of the establishment of the Government of the Democratic People's Republic of Korea

In the course of the conference, figures of different social status and political views expressed their reverence and admiration for the great leader, moved by his wise leadership, his ardent love for the people and patriotism and his great plan for building the country, and clearly knew the path the Korean people should follow.

The conference brought a new phase in the struggle for frustrating the "separate elections" of the US imperialists to cook up the south Korean puppet regime and for the reunification of the country.

Indeed, the North-South Joint Conference and its success were the brilliant fruition of the Juche-oriented thought on the national united front of the great leader Comrade Kim Il Sung, the sun of the nation and the legendary hero, and his wise leadership.

Through the North-South Joint Conference held amid the deep concern and expectations of the entire nation, our people gained a valuable historic experience.

The North-South Joint Conference showed clearly that the political parties and social organizations and individual personages of north and south Korea, in spite of the difference in their political views and religious beliefs, ideologies and ideals, can unite and wage a joint struggle for the reunification and independence of the country.

Through a strong save-the-nation struggle of all the patriotic forces of the north and south, the traitorous separate elections ended in a complete failure. Nonetheless, the puppet regime was rigged up by the splittists at home and abroad in south Korea, and for it our people are suffering from the tragic territorial and national split even today.

Today our people face the danger of permanent national split owing to the manoeuvres of the internal and external splittists.

The partitionists at home and abroad persist in the "two Koreas" plot to bisect our nation permanently. The Pak Jung Hi puppet clique are doggedly opposing the country's reunification and creating tension, ceaselessly raising war clamours. They are also taking into south Korea the outside forces, while harshly suppressing the people.

As the April North-South Joint Conference showed, the prevailing situation urgently demands that all the political parties, social organizations and democrats loving the country and the nation and desirous of reunification have a political consultative conference to tide over the present national crisis.

The question of the country's reunification is a work for the interests of the entire nation and a task which can be fulfilled only when the north and south Korean people join their efforts and fight in unity.

That was why according to the Juche-oriented national reunification policy presented by the great leader the joint meeting of the political parties and public organizations held in Pyongyang in January 1977 put forward a new save-the-nation proposal to avert the danger of permanent national split and war and achieve the independent and peaceful reunification of the country and ardently appealed to have a north-south political consultative conference to discuss it.

Today many nongovernment politicians and democrats in south Korea are calling for the formation of a "pan-national consultative organization" for the discussion of the reunification question and of a "national united front for democracy and national reunification against the Pak regime."

Therefore, if all the patriotic forces of the north and south meet, they can discuss the reunification question and find common denominators and work out a common programme for the reunification of the country, irrespective of their political views and ideologies, religious beliefs and past doings as at the North-South Joint Conference.

It is the supreme task of the nation allowing no further delay to achieve the reunification and independence of the country and regain national sovereignty on a country-wide scale.

No force on earth can bisect our homogeneous nation and stop the vigorous advance of the great national alliance under the banner of the reunification of the country.

By the united efforts of all the patriotic forces in the north and south the independent, peaceful reunification of our country will be surely achieved.

Pak Min Ho

Korean Reunification Question

How Was Korea Divided?

More than 30 years have passed since our nation, which had lived on one territory with the same culture and language, was torn apart in the north and the south.

The division of the country has brought our people immeasurable misfortunes and sufferings. To reunify the country and live happily on one territory is the iron will of our people and their inviolable right.

Then why was Korea divided?

The great leader Comrade Kim Il Sung said:

"In origin, our nation is a homogeneous nation that has lived with one culture and one language throughout its long history covering several thousand years. Our country was divided into north and south by foreign forces after the Second World War and has not yet been reunified because of foreign interference." ("Answers to the Questions Raised by Foreign Journalists," Eng. ed., Vol. II, pp. 91-92.)

As the respected and beloved leader said, the foreign forces are the author of the division of our country and the main obstacle to its reunification.

START OF THE QUESTION

With the defeat of fascist Germany and Japan becoming apparent in the Second World War, the Korean question came in the limelight in the international political arena.

At the Teheran Summit Conference of the Soviet Union, America and England in November 1943 US President Roosevelt proposed "mandatory rule," saying that a preparatory period of some 40 years was needed as in the Philippines in order to develop Korea as a "free independent state."

The Cairo Declaration published on December 1 of the same year said: ... Korea should be a free independent state at a due time. The term "due time" fully reflected the intention of the United States.

By setting the preparatory period for an independent state and placing Korea under its exclusive trusteeship as the Philippines, the United States intended to subordinate her as its colony.

At the Yalta Summit Conference of the Soviet Union, the US and Britain held in February 1945, the United States did not agree to the policy of principle for developing Korea as a democratic independent state but clamoured about the necessity of a transitional period, that is, 20-30 years of "trusteeship."

The United States wanted to place Korea under its control because of her advantageous military-strategic situation.

That is why the United States attached importance to Korea in its strategy for world domination after the Second World War.

MacArthur, the then Commander-in-Chief of US Army Forces, Pacific, raved: If Japan is "a future springboard, Korea suits a plan for a bridge leading to the continent." "By occupying all of Korea we could cut into pieces the one and only supply line connecting Soviet Siberia and the south..., control the whole area between Vladivostok and

Singapore....Nothing would then be beyond the reach of our power."

Hershel D. Meyer, an American historian, wrote that "MacArthur who made up his mind to become the 'sovereign of Far East', had clearly borne in mind Tanaka Memorandum" and that "MacArthur's advice was decisive not only for the group for 'Asia first policy' but also for our highest financial world."

Prior to Manchurian aggression the ringleader of Japanese militarism, Tanaka, presented a notorious "Memorandum to the Emperor" that world conquest must be started precisely with Korean aggression.

This shows that the aggression plan of Tanaka became that of the US government through MacArthur.

Politically the US ruling circles regarded Korea as an "arena of competition" where a fierce struggle would take place between revolution and counterrevolution, as a "ground for ideological battle" between socialism and imperialism.

Already before the end of the war they were afraid that Korea would take the path of socialism and tried in every possible way to prevent her from doing so. Harriman, US Ambassador to the Soviet Union, in his letter to Truman in the spring of 1945, hinted that the US should occupy Korea to prevent her from becoming "Red."

The secret report of the Information and Investigation Bureau of the US State Department wrote: Korea is and has been important strategically and politically. "In view of the strategic position held by Korea in Northeast Asia, establishment of control over Korea and her people...will considerably strengthen the position of our country. Korea, needless to say, is important politically to the United States."

38TH PARALLEL NORTH LATITUDE AS DIVIDING LINE

With the end of the Second World War being coming in sight, the United States, with an ambition to monopolize the results of the victory of war against Japan, schemed to occupy the whole of Korea and invade even Manchuria with the Japanese surrender.

Edwin W. Pauley, the then US Presidential Representative on Reparations, wrote in his recommendation to Truman: "Conclusions I have reached through discussions on reparations and otherwise lead me to the belief that our forces should occupy quickly as much of the industrial areas of Korea and Manchuria as we can, starting at the southerly tip and progressing northward."

In his recommendation to Truman, US Ambassador Harriman in the Soviet Union, blabbed: "I recommend that these landings be made to accept surrender of the Japanese troops at least in the Kwantung Peninsula and in Korea."

On August 9, 1945, the Korean People's Revolutionary Army advanced into Korea, dealing crushing blows at the Japanese imperialists.

Alarmed by this, the US had to adopt a new policy.

Regarding this John Gunther, in his book the "Riddle of MacArthur," wrote: "It was imperatively necessary for the United States to work out some mechanism by which... would not...take all of Korea. We had to stop them at some line of demarcation."

The sinister design of the United States was worked out by the State-War-Navy Coordinating Committee according to the instructions of Truman.

Prior to this, in February 1945, the "Imperial Headquarters" of Japanese imperialism, reorganizing the "commanding system for operations on the mainland," dissolved the "Korean troops" or the Japanese troops occupying Korea and placed the Japanese aggressor troops stationed north of the 38th parallel under the command of the "Kwantung Army" and those south of it under the command of the 17th corps which had been the field army under the "Imperial Headquarters."

The State-War-Navy Coordinating Committee of the United States drew up a plan on the Soviet and US forces respectively accepting the surrender of and disarming, the "Kwantung Army" and the "combined forces under the direct command of the Imperial Headquarters" with the 38th parallel north latitude as a dividing line according to the reorganized commanding system of the Japanese occupation troops in Korea.

Truman approved this plan, very much satisfied with the fact that by virtue of it the US was "entitled to accept surrender of the Japanese forces in Seoul, an ancient city of Korea," without shedding even a drop of blood.

As you have seen above, the 38th parallel north latitude was fixed as the dividing line by the Japanese imperialists and the United States used it as a demarcation line to fulfil its aggressive ambition.

From the very beginning, the United States tried to use the 38th parallel, a temporary demarcation line fixed by itself to settle the military business problem, for its sinister political purpose to invade Korea.

This sinister design was revealed in its manoeuvres to enforce "military government" in south Korea, turn it into its colony and military-strategic base and make the 38th parallel north latitude a "border line" for national division.

The invisible 38th parallel north latitude became an accursed barrier for the liberated Korean people which brought the bisection of the country and the greatest national misfortunes.

ESTABLISHMENT OF UNLAWFUL "MILITARY GOVERNMENT"

Under the wise guidance of the great leader Comrade Kim Il Sung, the Korean people liberated their country through their bloody struggle against the Japanese imperialists and set up People's Committees throughout Korea.

The United States which did not send even a single soldier to Korea, feared that they could not occupy even the territory of Korea south of the 38th parallel.

On August 20, at Manila, MacArthur issued his "special order" to the "Governor-General of Korea" and the commander-in-chief of the Japanese occupation troops in Korea to assume the responsibility of maintaining "public peace" in south Korea until the US army's landing.

On September 8, over 20 days after Korea's liberation, two divisions of the US 24th Army Corps under the command of Hodges, 45,000 strong, started to land in south Korea.

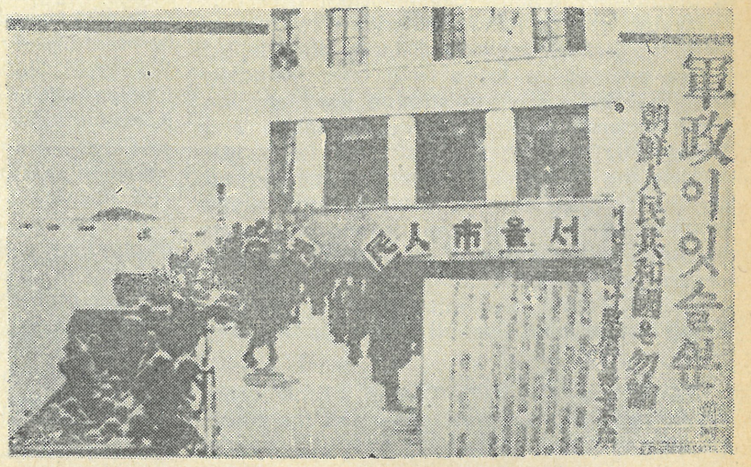
Upon their landing in south Korea, the US forces behaved as occupying forces and proclaimed the establishment of military control.

In his proclamation No. 1, MacArthur declared:

"...By virtue of the authority vested in me as Commander-in-Chief, United States Army Forces, Pacific, I hereby establish military control over Korea south of 38 degrees north latitude and the inhabitants thereof....

"...Persons will obey my orders and orders issued under my authority. Acts of resistance to the occupying forces or any acts which may disturb public peace and safety will be punished severely...."

The successive proclamations of the United



The US imperialist aggression troops landing in south Korea and the Seoul City People's Committee destroyed by the US imperialists

States were aimed at keeping the government-general's rule to prevent the south Korean people from establishing a new order and building a new Korea with joy and emotion over liberation.

These proclamations constituted flagrant violations of the sovereignty of the Korean people. They were a prelude to the establishment of a cruel military occupation system which the United States could not bring into reality even in the vanquished country.

The United States designed to exercise military control over vanquished Japan. But it met with resistance and carried out "indirect rule," keeping the Japanese government and making it execute US policy through its "orders," "directives" and "advices."

But the United States enforced direct military rule in south Korea. At first, it tried to enforce military administration by keeping intact the "government-general" and local administrative apparatuses, bureaucrats and the police.

On September 11, Hodges announced the establishment of the "US Military Government Office" in south Korea and appointed Arnold as the "military governor." On September 15, he released from office only the Japanese bureau chiefs of the "government-general" and appointed US field-grade officers in their stead.

The US military administration was aimed at converting south Korea into its colony and military-strategic base for the realization of its world domination.

Curist, MacArthur's staff member, clamoured that one of the principal tasks of the Military Government in Korea was to "build a breakwater against communism."

Having set up the Military Government with the active support of Japan the United States enacted a lot of evil laws including the "political party registration law" and on their strength, arrested, imprisoned and killed a large number of patriots, and destroyed the People's Committees established by the Korean people, outlawed patriotic political parties and social organizations and forcibly closed down progressive press organs and publishing houses.

The US forces blockaded the 38th parallel like a border and blocked all traffics between north and south.

This is how the south Korean people came again under the colonial yoke and the tragic division of Korea started.

NATIONAL COMMITTEE OF BENIN FOR SUPPORTING THE INDEPENDENT AND PEACEFUL REUNIFICATION OF KOREA INAUGURATED

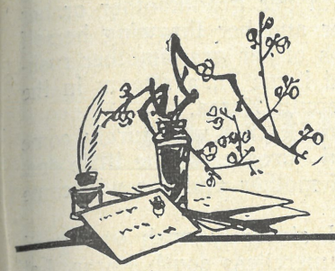
The National Committee of Benin for Supporting the Independent and Peaceful Reunification of Korea was inaugurated recently in Cotonou.

The grand inaugural meeting of the Committee held at the People's Hall in Cotonou was attended by Minister for Foreign Affairs and Cooperation Michel Alladaye, Member of the Political Bureau of the Central Committee of the Party of the People's Revolution of Benin, and personages concerned and a large number of people.

Addressing the meeting first, the Minister for Foreign Affairs and Cooperation declared in the name of the Central Committee of the Party of the People's Revolution of Benin the inauguration of the National Committee of Benin for Supporting the Independent and Peaceful Reunification of Korea for strengthening solidarity with the Korean people in their struggle for national reunification.

In his speech the Director of the Secretariat of the Presidential Office stressed that the great leader of the Korean people President Kim Il Sung and President Mathieu Kerekou have forged particular friendship and are strengthening active cooperation between the two countries in various fields, and that the inauguration of the National Committee of Benin for Supporting the Independent and Peaceful Reunification of Korea was of special significance.

Baba Moussa, Member of the Central Committee of the Party of the People's Revolution of Benin and Governor of the Atakora Province, was elected Chairman of the Committee.



An Unsent Letter

Many foreigners come from all over the world to see our country and our people visit other countries every year. But the Korean people cannot even exchange letters with their dear ones, torn apart in north and south due to the splittist moves of the US imperialists and the traitorous acts of the Pak Jung Hi puppet clique.

Here is a letter which son in Pyongyang wrote to his mother in south Korea, longing for the country's reunification, but has failed to send so far.

Our editorial board gives it below:

* * *

Dear mother,

Your eldest son, Sang Ho, addresses this letter to you.

My heart bleeds at the thought of you who must be in distress in the merciless south.

Twenty-seven years have already passed since I left your side. And now I must ring out another year and see in another new year. As the years roll on, my wish to see you, old parents and younger brothers, grows stronger and stronger.

It was this morning.

While all my family were at table my youngest daughter Song Sun, who is now attending kindergarten, asked me abruptly:

"Papa, why have we no grandfather and grandmother?"

"You mean grandmother?...."

I only asked her in return and could not answer her question.

She said that her teacher invited her grandfather and grandmother, father and mother to the performance to be given by kindergarten art circle members on the New Year day.

It is quite natural that she should put such a question because a family has usually grandfather and grandmother. And it is also quite natural that granddaughter in beautiful clothes should wish to be led by her grandmother by the hand on the morning of the New Year day.

My heart is fit to break when I think I cannot translate my daughter's naive dream into reality right away.

Mother, on the day when I left my home village to join the People's Army, you followed me to the mouth of the village and told me to drive out the foreign forces and return with many orders on my breast. It is already nearly 30 years since then. But you can not yet see the proud figure of such a son.

The reason is neither that mountains are high nor that rivers are deep. It is entirely due to the foreign forces who have bisected our country and the traitorous Pak Jung Hi puppet clique who maintain themselves with their backing.

Traitor Pak Jung Hi, dictated by Yankees, is trying desperately to perpetuate the division of the country for his long-term office. It is on account of the imperialists and their lackey, traitor Pak Jung Hi, that many people like us hear nothing of their dear ones. I cannot repress my indignation with those rascals hindering national reunification.

In order to meet our people's earnest desire for reunification, the great leader Comrade Kim Il Sung set national reunification as the supreme task of the nation and put forward many reasonable proposals to achieve it since the country's division.

If they had been realized our country would have been reunified already long ago and separated families reunited.

As you know, many people of south Korea are fighting vigorously to execute the reunification policy charted by the great leader.

I firmly believe that even though you are old, you have joined them to hasten reunification, upholding the reunification policy set forth by the great leader.

After reunification, we, too, will lead the happiest life in the world under the warm care of the fatherly leader.

Dear mother, this night was much advanced.

Smile plays on the cherry-red lips of Song Sun who had badly missed her grandmother from morning and is now asleep.

She must be seeing in her dream her walking the avenue in the New Year day morning hand in hand with her grandmother or her father and mother and her throwing herself into the open arms of her grandmother rushing out of my old home on a stream in the Okchon plain in south Korea.

The day of reunification will surely come when the beautiful dream of the little one, nay, the dream of mother and son will come true.

Dear mother, I sincerely wish you good health though in merciless south Korea. Let us see again on the glorious day of the country's reunification and live a happy life forever under the wise guidance and warm care of the fatherly leader.

Dear mother, I would like to write much, but I stop here.

Yours faithfully,
Your beloved son, Sang Ho
Pyongyang

National Exhibition of Works of Fine Arts Circle Members Open

The National Exhibition of Works of Fine Arts Circle Members was open in the Korean Fine Arts Museum. On show at the exhibition are 67 Korean paintings, oil paintings, graphic and industrial art works and sculptures produced by fine arts circle members according to the highly important teaching of the great leader on enlisting the masses in the creation of fine arts works.

As they were created by workers, peasants and office employees who live in the seething reality of grand socialist construction and are of profound ideological content and high artistic value, they deeply impress the spectators.

"Korea As I Saw"

"Pyongyang—City of Juche"

We attended the historic "International Seminar on the Juche Idea" held in Pyongyang from September 14 to 17, 1977.

The seminar was attended by delegates from all over the world—Asia, Africa, Latin America, Oceania, Europe and North America.

Delegates from various countries made speeches which helped to learn the Juche idea, deepen its study and strengthen its propaganda.

They expressed their boundless respect for the great leader President Kim Il Sung and heartily wished him good health and a long life.

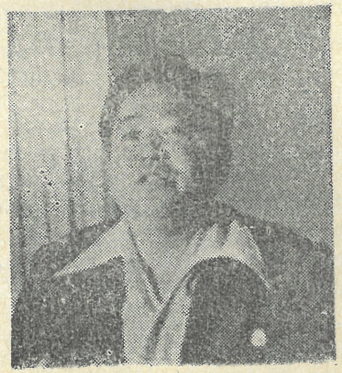
Pyongyang is the capital of the cradleland of Juche, and the Juche idea is an encyclopedia of the revolution and construction.

Pyongyang is the city of Juche which makes the new independent era bright in world history.

It is the reliable revolutionary base for the peoples of various countries in the world who are fighting against imperialism and colonialism.

The delegates from various countries of the world have lived in slavery, suffering all manner of exploitation and oppression, discrimination and segregation and national, racial and personal humiliation, under the imperialist-colonialist rule. They came to Pyongyang with a reverence for the great leader President Kim Il Sung, the bright sun, who is leading the new independent era.

The masters of the new Juche era knew well their heavy responsibility they assume before the times and renewed their resolution to fight more energetically, firmly believing in their strength.



Everything we saw and felt in Pyongyang further strengthened such a conviction and fighting spirit.

Pyongyang is a hero-city, the standard bearer of the times, that is moving ahead, upholding the Juche banner.

Pyongyang has turned into a big modern city, the capital of Juche, which completely cleared away the evil consequences of the Japanese imperialist colonial rule and the wreckage of the aggressive war started by the US imperialists.

All visitors to Pyongyang see that this city was designed and built with man in the centre from its formation to the form and structure of buildings.

This deeply impressed us from a capitalist country suffering from pollution.

Well-arranged multi-storied buildings and graceful Korean-style buildings national in form and socialist in content find themselves in pleasing ensemble in luxuriant verdure.

Indeed, it is a paradise for the people.

Everything in Pyongyang serves the working people.

The principle of Juche is strictly applied to city building, so that the people don't know even the word "pollution."

During our stay in Pyongyang, we visited historic Mangyongdae, the Korean Revolution Museum showing the history of the heroic revolutionary struggle of the Korean people and the Korean Central History Museum.

Through this inspection we deeply understood the history of the Korean people and the historic roots of the great Juche idea.

We saw the performance of revolutionary works at the magnificent Mansudae Art Theatre, the Pyongyang Students and Children's Palace and the Pyongyang Grand Theatre through which we could see with our own eyes the Juche art in full blossom that moves the world people to great admiration.

Grand mass gymnastics "Song of Korea" was really a great masterpiece surpassing human imagination.

Every scene of the "Song of Korea" performed by 50,000 boys and girls was rather a grand art work than a mass gymnastics.

It was a symbol of the great revolutionary spirit of the Korean people who breathe and act with the Juche idea.

All the Korean people are full of vigour and energy.

Under the rays of Juche the Korean people are enjoying a happy life, getting free medical care and free education, and paying no taxes.

All Koreans, young and old, regard it as their great happiness to enjoy the favour of the great President and are confident of their future.

Though our stay in Pyongyang was short, we could see and feel much. Everything we saw and felt in Korea deeply convinced us of the greatness and tremendous vitality of the Juche idea.

Korea is the future of mankind and Pyongyang is its centre.

We are Kimilsungists.

Now Kimilsungists from all over the world must go to their countries to spread more energetically to different parts of the world the Juche idea which they learnt in Pyongyang, the city of Juche.

I go back with a new confidence of the study of the Juche idea in Japan which was gained through my current visit.

We have much to do to build a rainbow bridge of friendship between Pyongyang and Tokyo under the Juche banner.

The ranks of Juche believers in Japan should be expanded.

We must apply stronger pressure on the Japanese government not to back up the Pak Jung Hi puppet clique.

When the north and south of Korea are reunified after driving out the US imperialists from both south Korea and Japan, I will run to Pyongyang with a great joy, and meet again dear friends of the Republic and celebrate together our victory on Kim Il Sung Square.

The day will surely come.

The independent era is developing with Pyongyang at centre.

It is the irresistible trend of the times.

Pyongyang, in which the great leader President Kim Il Sung, father of the immortal Juche idea, lives, Pyongyang which is the focus of the world's attention and reverence, Pyongyang which is working miracles in the revolution and construction, and beautiful Pyongyang developing endlessly—it will remain near and dear forever to my heart.

HANAWA FUJIO, Deputy Director of the Secretariat of the "National Liaison Council of Societies for the Study of the Works of President Kim Il Sung" in Japan

Firm Solidarity with African Peoples in Their Just Struggle

On the "Day of African Freedom," the Korean people extend militant greetings and firm solidarity to the African peoples fighting for the complete liberation of the African continent.

The African continent, once called the "dark continent," has now turned into a new continent bright with the light of freedom and liberation. Before the Second World War there were only three independent states on the African continent. But now almost all African countries have won independence through the peoples' sacred struggle against imperialism and for independence.

We are well aware that the African peoples are struggling vigorously to finally liquidate colonialism on the African continent, consolidate national independence and bring about independent development.

Their anti-imperialist, anti-colonialist struggle is a sacred liberation struggle of the exploited and oppressed peoples; it is a link of a great struggle to cut off the life line of imperialism.

The great leader Comrade Kim Il Sung said:

"The Korean people consider the African people's struggle against imperialism and colonialism, for the final liquidation of colonialism on their continent a most righteous struggle and deem it their lofty internationalist duty to actively support and encourage it."

Both the Korean people and the African peoples were harshly exploited and oppressed by the imperialists and the colonialists in the past and today they stand firmly on one front as comrades-in-arms marching ahead together under the uplifted banner of anti-imperialism and independence.

The Korean people rejoice, as over their own, over the successes achieved by the African peoples in their struggle for freedom and liberation, the consolidation of national independence and the building of a new life against imperialism, colonialism and racism and warmly congratulate them.

The Korean people resolutely condemn the imperialists, the colonialists and the racists who are making desperate efforts to keep to the last bulwark of colonialism in Africa and regain their lost positions.

Especially, the imperialists and the colonialists are cunningly trying to sow discord and dissension between the African countries and split them and destroy them one by one.

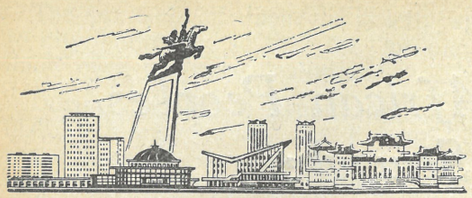
With no amount of desperate efforts, however, can they stop the onward movement of the African peoples.

The solidarity and cooperation of the peoples are the source of strength and the sure guarantee of victory.

If the African peoples fight resolutely in close unity, they will finally liquidate colonialism in Africa and build a new, independent and prosperous Africa.

Today colonialism and racism are breathing their last in Africa under the blows from the peoples' determined struggle. The day of the complete liberation of the continent is drawing near.

The Korean people sincerely wish the African peoples to achieve final victory in their struggle to destroy the last stronghold of imperialism, colonialism and racism and bring about the complete liberation of the continent and independence.



News

Three-Revolution Red Flag Awarded

The Central People's Committee of the Democratic People's Republic of Korea awarded the three-revolution red flag to nine units including the *Kunwi* Laureate Mangyongdae District Cooperative Farm Management Committee in Pyongyang and the *Kunwi* Laureate Chongsan Cooperative Farm in Kangso County, South Pyongan Province.

These first winners of the three-revolution red flag in our country mightily promoted the ideological, technical and cultural revolutions, and made their units cram-full of the Party's monolithic ideology and distinguished themselves in the agricultural production of 1977.

They were also decorated by the state.

Three Transport Methods Thoroughly Applied

Last year transport workers brought about marked progress in their work through a vigorous "200-day fight for a revolution in transport." From the beginning of this year they are making new great innovations in transport under a militant slogan "All come out for another 200-day fight for a revolution in transport!"

They are thoroughly applying three transport methods—centralized transport, combined communication, container transport, so that the Second Seven-Year Plan can be fulfilled as early as possible.

Ground Water Used Effectively

In North Pyongan Province in the northwestern section of our country, more than 16,000 wells and water pockets were dug and more than 2,000 water-jetting pipes were driven.

According to the teachings of the great leader Comrade Kim Il Sung, a large number of wells and water pockets were dug and water-jetting pipes planted in different places of the country. As a result, ground water is effectively used to increase grain production.

LIBRETTO

The Flower Girl

A Revolutionary Opera
Based on the Classic Play of the Same Title

This revolutionary opera is based on the classic play, THE FLOWER GIRL, written and staged in 1930 during the glorious anti-Japanese revolution led by Comrade Kim Il Sung, the great revolutionary leader

CHARACTERS

Ggot Bun

Sun Hui, her sister

Her mother

Chol Yong, her brother, later a member of the Korean Revolutionary Army

Yong Ran's mother, a neighbour

Old Hwang, a hired hand at the landlord's

Doctor

Member of the Korean Revolutionary Army

Old man of the log cabin

Other villagers and people

Landlord Pae

Landlord's wife

Baek Man, landlord Pae's agent

Middleman

Policemen and prison guards

PROLOGUE

The curtain rises as the orchestra plays. Flowers are in full bloom everywhere on the hills and in the fields. Ggot Bun is walking down a mountain trail through a thick morning mist.

Women's *pangchang:*

On the hills and in the fields,
Fair flowers blossom every spring.
But when will blossom fill our hearts,
Robbed of our homeland and of spring!

Ggot Bun comes down the trail and appears down stage. She plucks a flower.

Ggot Bun:

Though flowers bloom in hill and field,
My heart is filled with grief and fears.
However fair the flowers are,
The dewdrops on them are my tears.

Women's grand *pangchang:*

The sad-eyed girl sells pretty flowers
in which a tale of woe is told.
The flowers, moist with tears of dew,
The secret of her heart unfold.

During the women's grand *pangchang* we see the title: THE FLOWER GIRL, A Revolutionary Opera, Based on the Classic Play of the Same Title.

Women's grand *pangchang:*

Let us hear her tearful story.
Why does she these flowers sell!

As a mixed grand *pangchang* is sung, Ggot Bun climbs to the top of a cliff.

Mixed grand *pangchang:*

Let us hear her tearful story.
Why does she these flowers sell!

The stage darkens.

ACT I

AT THE LANDLORD'S. AUTUMN.

The curtain rises during the men's *pangchang*. In the courtyard the landlord and his wife, together with Baek Man, his agent, are collecting farm rents. Goaded by Baek Man, Chol Yong, a hired hand, is reluctantly carrying sacks of rice on his back.

Men's *pangchang:*

We plough the land and tears of blood we shed,
Yet we remain forever deep in debt.
For whom do we sow seed and go out weeding!
Only grief and sorrow we are reaping.

Mixed grand *pangchang:*

Great wrongs and great injustice we have known.
What can we do with no land of our own!

Peasants are seen being robbed of the grain crop they have reaped with their sweat and blood. Ggot Bun's mother enters through the main gate carrying a sack of rice on her back. Chol Yong sees his mother.

Chol Yong: **Mother!**

Chol Yong is so deeply moved that he cannot say anything more and he takes the sack from his mother. His mother approaches the porch and bows to the landlord.

Mother: **Master, I've brought the last payment to clear our debt.**

With an arrogant gesture the landlord tells the mother to come in and steps down to the courtyard with his account book under his arm. Chol Yong and his mother go behind the house, carrying the sack of rice. Baek Man watches them.

Baek Man: **Sir, Ggot Bun's mother has brought her last payment. Chol Yong is as strong as a bull. If you let him go....**

Landlord: **Who said anything about him going? Whether he will go or not depends on how much interest you charge. Go indoors and start to brew my medicine.**

The landlord goes out. Baek Man also goes out to brew the medicine. Chol Yong reappears, having put the sack of rice away. With deep emotion he looks at the servants' quarters where he has lived while working as a hired hand. He pats the roof-post and sings.

Little Sun Hui gets burn at the hands of the vicious wife of the landlord and cannot see

Chol Yong:
My father, a hired hand, died in this room.
And I myself have lived here eight long years.
To pay a loan of just two *mal* of millet
When I was only ten I first came here.

His mother follows Chol Yong and looks at him.

Mother:
Since I sent you here as a hired hand
Not once in eight years have I known peace.
How pleased your dear dead father would be
To see you again in my embrace.

Chol Yong:
Mother, your hair has now turned grey.
You brought your children up all on your own.

Mother and Chol Yong:
Though ragged and hungry, if we live together
We shall know joy in our humble home.

Ggot Bun and Sun Hui come in, calling to their brother, happy that Chol Yong's term of service is over.

Ggot Bun:
Today is the happy day we have waited for so long.
My brother's term of service is over today.

Ggot Bun and Sun Hui:
Today our brother is coming back
And will live with mother in joy at last.

Chol Yong, Ggot Bun and Sun Hui:
Harmony our home shall bless,
Now we shall live in happiness.

The landlord enters.

Landlord: Where do you think you are going? We have not yet settled our accounts. Finish carrying in those sacks of rice.

Chol Yong is about to say something to the landlord but hesitates and he comforts his mother.

Chol Yong: Mother, please go home.
Chol Yong goes out. Ggot Bun follows him.

Mother: Sun Hui, go home and wait for me.
Sun Hui: No, I won't. I'm hungry.

Mother persuades Sun Hui to go home and exits. Baek Man brings out a brazier with a medicine pot on it. Landlord Pae comes from the house with his wife. He is carrying a box with a wild *insam* root in it. The landlord takes the wild root from the box.

Landlord:
The elixir of life! Shall wonders ever cease!
Now I shall live another hundred years at least.

Baek Man:
Ten big sacks of rice it cost to buy the root.
Surely it will give you everlasting youth.

Landlord:
Dirt can spoil its potency.
See no servants handle it.

Baek Man and Landlord's wife:
With devotion we shall brew
The elixir of life for you.

The landlord goes into the house in a happy mood. Baek Man attends to the brazier and exits. Sun Hui comes in, following Ggot Bun. Ggot Bun disappears behind the servants' quarters to work. The landlord's wife looks after the jujubes put out

on the porch to dry and goes into the house, chewing one of them. Seeing this, Sun Hui totters up to the porch, takes one of the jujubes, then steps down. Coming from the house the landlord's wife sees this and rushes down to Sun Hui. The landlord's wife beats Sun Hui and pushes her about, saying: "You dirty little slut! Let go of it!" Sun Hui falls to the ground, overturning the boiling medicine pot. Her eyes are scalded.

Landlord's wife: Good gracious! The potion is ruined. The wild *insam*!

The landlord's wife grabs Sun Hui by the hair and shakes her. The landlord comes running out of the house.

Landlord: O God! The potion is ruined. My wild *insam* root!

The landlord tramples on Sun Hui, who is writhing on the ground, covering her face with her hands. Her mother rushes in to beg for mercy. But the landlord and his wife kick Sun Hui and, seizing her by the hair, strike her head on the ground.

Landlord's wife: Pay for the root! Pay for it!
Landlord: I cannot get the price of another, even if I sell all four of you.

Ggot Bun, Old Hwang, Yong Ran's mother and other villagers come running. The landlord and his wife go into the house shouting angrily.

Mother: Sun Hui!
Sun Hui: Mother, my eyes are aching. They're hurting.
Ggot Bun: Sun Hui!

Chol Yong enters.

Brother Chol Yong resists the landlord

Chol Yong: Sun Hui!
Sun Hui: Where are you, brother?
Chol Yong: I'm here. Can't you see me?
Sun Hui: I can't see you, brother. I can't see.

Mother, Chol Yong and Ggot Bun embrace Sun Hui, their hearts torn with grief.

Mixed grand *pangchang*:
Ah....

Chol Yong prepares to carry Sun Hui home on his back.

Landlord (reappearing): **Both you and your mother must work here for the rest of your lives to pay for the root.**
Chol Yong: What?!

Infuriated, Chol Yong puts Sun Hui down and approaches the landlord, glaring at him. The landlord strikes Chol Yong with his stick. Chol Yong cannot control his anger and knocks the landlord down. Chol Yong runs off. The stage darkens for a few moments. When it grows light again,

we see a hill road on the outskirts of the village. Fierce flames are seen rising from the landlord's house in the distance. During the *pangchang* Chol Yong is taken away, bound by a policeman and a detective. His mother and Ggot Bun run after him, pathetically calling out his name. The policeman and detective hit the mother and Ggot Bun with gun butts and drive them away.

Men's *pangchang:*

Our dear brother is arrested.
The landlord's house he set ablaze.
As the youth is led away,
Earth and heaven cry aloud.

Mixed grand *pangchang:*

As they drag him off, hands bound,
Earth and heaven cry aloud.

Ggot Bun: Brother!
Mother (climbing the hill breathlessly): **Chol Yong!**

Ggot Bun stamps her feet in rage and grief; her mother embraces her.

Mother:

The moment he finished his service
He was jailed. Fate is so unkind!
How can I live with my husband dead,
Son gone and daughter blind!

Ggot Bun:

He said he'd be with us, but where has he gone
Even before returning home!

Men's *pangchang:*

Into despair his mother is thrown.
How will she live now on her own!

The stage darkens.

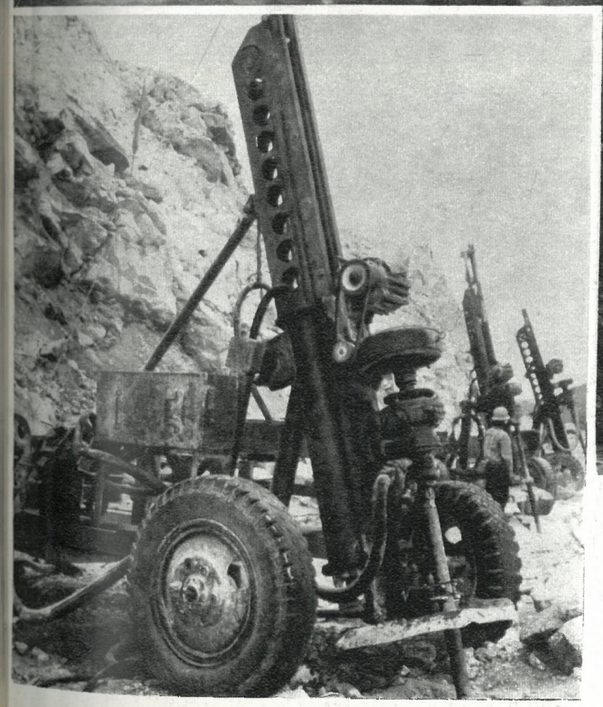
While the stage is still dark, the *pangchang* continues. In a corner of the stage we see the mother standing on the hill with young Sun Hui in her arms. Her figure is replaced by that of Sun Hui standing on the hill six years later. Snow is falling.

Women's *pangchang:*

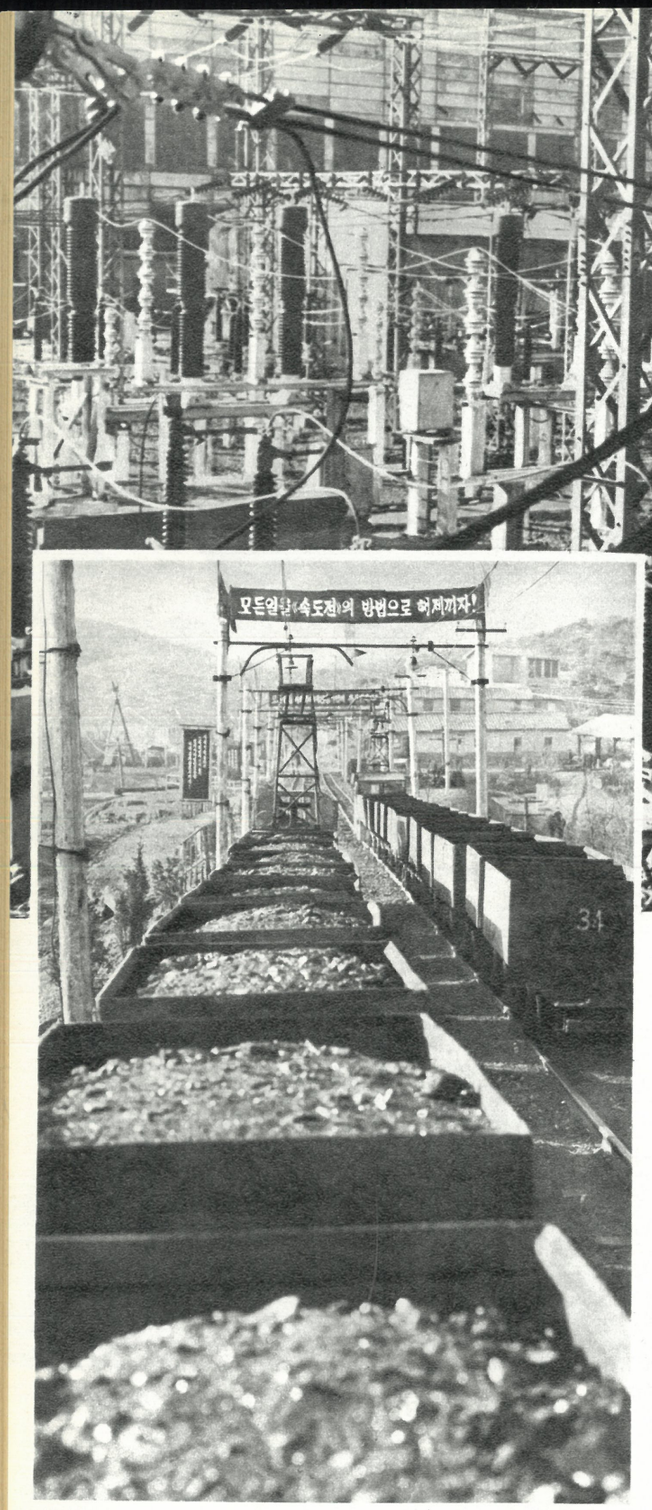
Taking the place of her son in prison,
His mother has laboured for six long years.
Though snow and rain fell and flowers bloomed,
Her toil is as always dull and drear.

(To Be Continued)

FOR THE FULFILMENT OF THE FIRST-YEAR TASKS OF THE SECOND SEVEN-YEAR PLAN

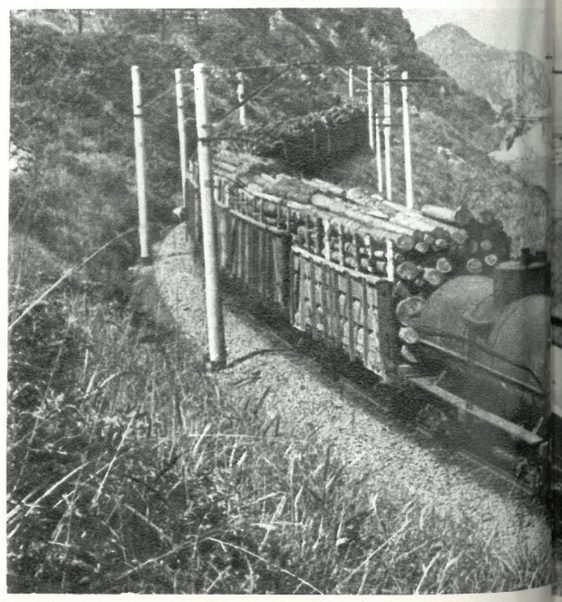


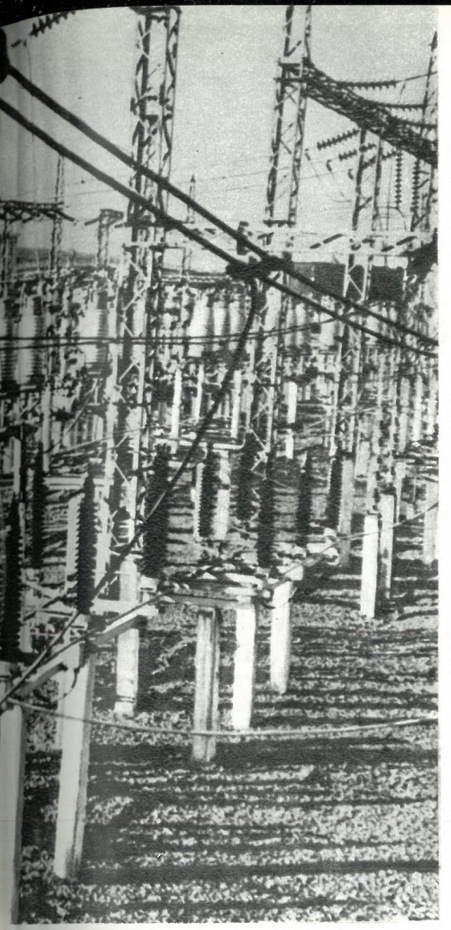
The first big blasting at a mine in the new year



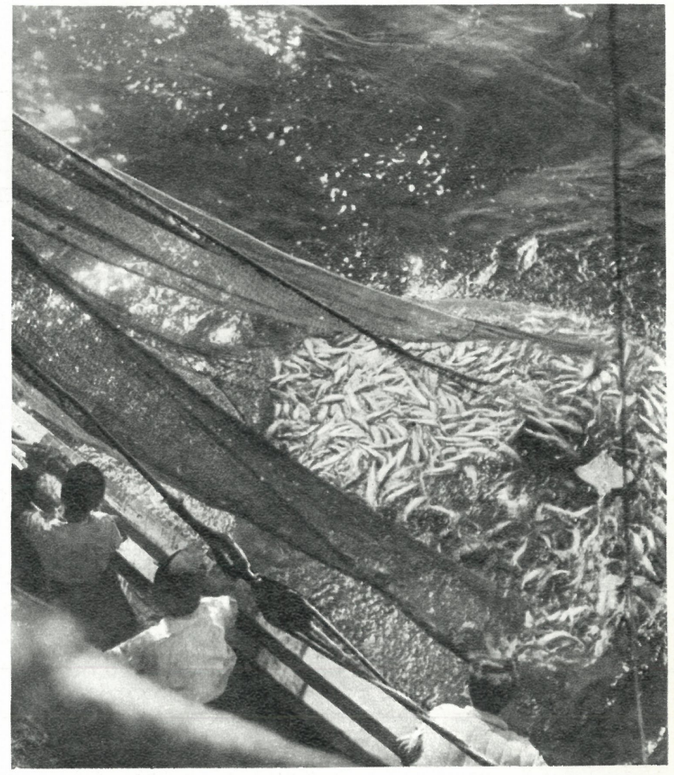
More coal is produced

At a thermal power station

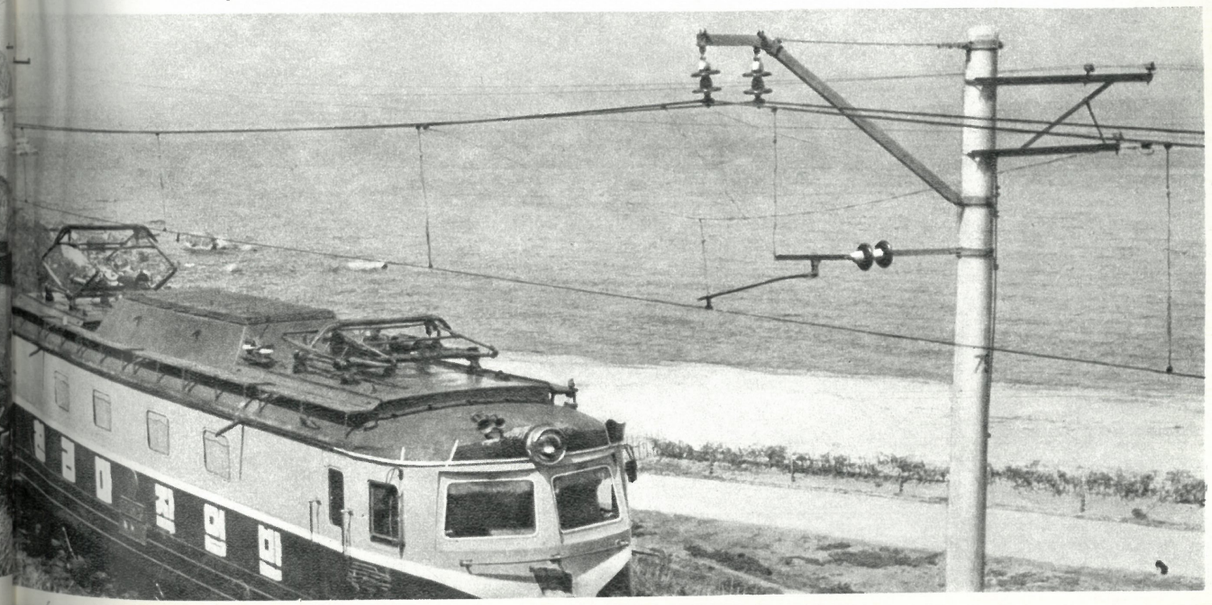




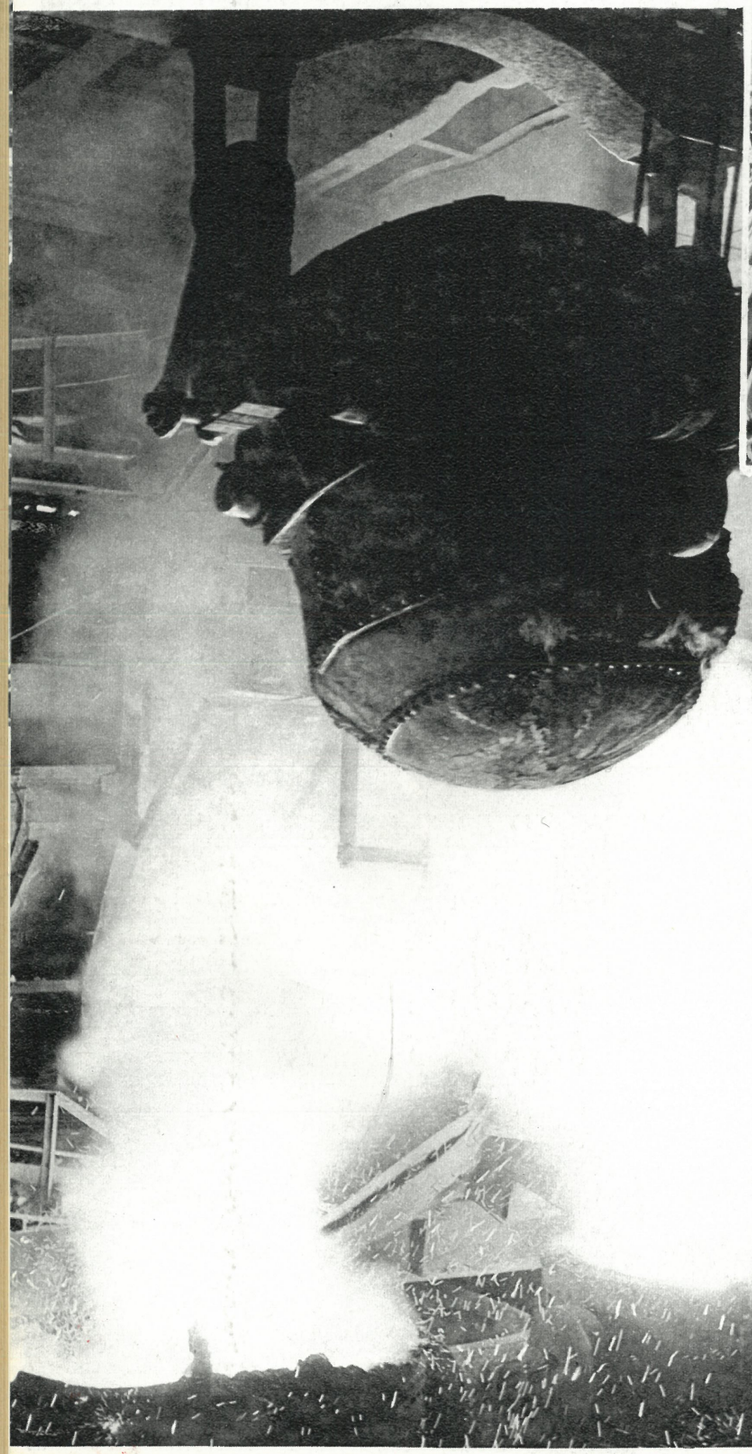
Great are the results of the first fishing operation

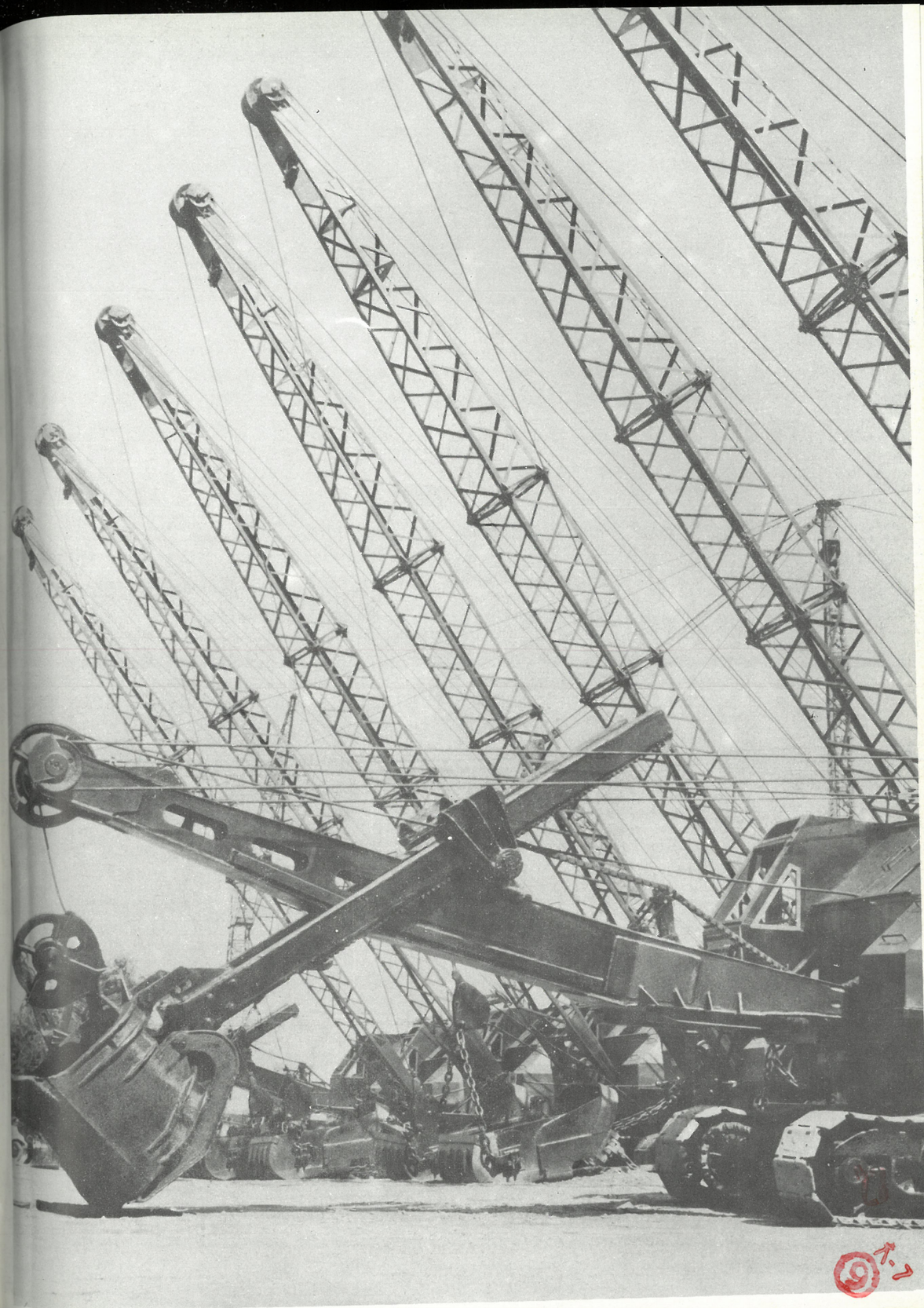


A locomotive corps out for another "200-day fight for a revolution in transport"



More steel is turned out





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